

The Gratua-

lation of the mooste famous
Clerke M. Martin Bucer, a man of
no lesse learninge and lyterature, then
Godlye studie and example of lyuing,
Unto the churche of Englaunde for the
restitution of Christes religion. And
Hys answere unto the two raplinge
epistles of Steuē, Bisshoppe of Winc
chester, concerninge the unmarterd sta
te of preestes and cloysterars, wherin
is evidently declared, that it is agaist
the lawes of God, and of his church
to require of all suche as be and
must be admitted to preest
hood, to refrain from
holpe matrimonie.

Translated out of Latin into
Englishe.

Hebrui. viiiij.

Wedlocke is to be had in price emonge
al men, & is a chamber vndelyed. As
for hooie keepers, & adulterers, God
wyll iudge them.

John Foxe's Book
April 1st 6

Baces, Peter Martyr, and John Nelson
Lutheran Divines, took refuge in England
in the reign of Edward VI. Hume p: 333
Baces' bones were dug up and buried in
the first year of Mary's reign. Hume p: 356

Following was written before his coming to
us at Ugentina.



To his riche

wo. Wypfull Brother. Sir
Philpppe Hobbe knight, M. of y Binde
ges maisties ordinance, Thomas
Hobbe wyllethe grace and peace
throught our lorde Jesus
Christe.



Monge the sundre and
manifold benifites, whic
che from my tender childe
hod I haue founde in pow,
and receaued at your han
des(most especiall good brother) thys
is not the leaste; that ye haue now of la
te dapes, of the good yea le beare to
Gods worde(which at all tyme hath
byn moste seruent in you) caused me to
be sent not only into such a regiō whe
re as florisheth Gods worde, all good
letters bothe holte and prophane, all
honestie, & puritie of ipse, & men in all
artes and sciences moste cunning and
expertise: But also to such a man who is
of no lesse wisdom,knowledge,& godli
nes, then of fame, reporte & reuoune, &

26 g. 10

Epistle.

by all godly mens iudgements, one of
the perfectest, and greatest Clerkes
nowe luyinge namelpe M. Martyn
Bucer, in whose dapple conversation
and companye, and by whose wisdome
learninge, and documētes, I shoulde re-
ceave and learne, that shoulde belonge
not onlie to myne owne furherance &
profyt, but also to the consolation and
comfort of pou, & all my freades, whō
hytherto I haue founde moste benefi-
ciall towardes me. Bythe therfore it
hath thus chaunced by pour most godly
procurement & provision, that I shoule
for a season here remaine with this pro-
founde and famous Clerke, þe myght
not dworthelpe & indeede, with iuste
cause, impute unto me, either the vpee
of ignauie, or els obliuion and forget-
fulnes of pour moste large and ample
benefites, if I shoule let slippe suche a
mete, apt, and necessarpe epistole of his,
and especiallie beinge written and indi-
ted to the whole churche, or congrega-
tion of Englaund, bothe learned &
unlearned, & in the which he expresteth not
only the assured and vnsainted loue that

he

Epistle.

he beareth, & at all tymeſ haſte borne
towardes thiſ realme, and rulareſ and
ministeſ of the ſame, but alſo verp
evidenteſ declareth, and with moſte
mauiſte teſtimoniſ of ſcripture, ſet-
teſteth furthe at laſge ſuche thiŋeſ as
muſte be to the proſtit and furtherance
of man, and wherin he hath conuuted
(not al, for it were in maner an infinite
worke to ſtande aboue all, but) as muſ-
te ſophiſtically & wrangling ſchoollieſ
reaoons, as are of any probabilitie or
likehoode, whiche my lord of Chy-
cheſter (farre daſtemel for a sober Biſ-
hoppe) hath exprefſed & ſetforthe in hiſ
two moſte cōtumelious & railing epift-
leſ againſt him, winking at, & ouerhipping
hiſ weſt moſt innumerabie opprobriouſ
wordes, cheekeſ, taunteſ, rebukeſ, qua-
relingeſ ſcoffingeſ, reuiliſeſ & ſcoldi-
geſ railingeſ, wherwith they are filled
as full, as they may be heaped to ge-
ther. In the which are ſo ſewe argume-
teſ or reaoons of any probabilitie: that
had not the vrgēt and iſtant requeſte
of hiſ frendeſ, certain of oure contrap-
tein bien, he wold never once haue put

Epistle.

pen to the paper, nor yet haue made
anape a do about them, but wolde haue
lefthem to the iudgement & arbitrimet
of the reader, notwithstanding now of
late dapes it chanced that he gat a lit
te vacant tyme to do the same (seing he
promised it to certayne) from his man-
folde impremitentes, & necessarie eccl-
esiastical busines (wher with we knowe
such men are no smale deele let) & to re-
concile him selfe (which the Bishoppe
scornfullye, after his olde wote, easeth
in his tethe) to his brother, before he
lay his offringe vpon the altare. The
whiche though it be brefe, and cōpen-
dious & not set forth to the largeste, yet
is it verē dilucidious, pithie, & full of
argumentes concluded not onlpe vpon
þ holy godes vnfained deccres, apo-
quentes and ordinances, but also the
olde and holpe doctores of the church,
and for ihe brefnes of tyme sufficient
inough. The whiche when he had finis-
hed, I furthe with toke in hande scor-
ding to my childishe talent, to translate
into our vulgate and cōmune speache,
and haue sent it unto god to thentent
some

Epistle.

Some well disposed and better learned
to which purchaunce wyl not bestowes
moch tym as the translation therof re-
quireth, mape yet at the least wylle per-
use it according as he thinketh bste, so
that at lengthe it may be worthy to co-
me abroade for the profit and instruc-
tion of the ignorant, whiche haue rot
receauerd the knowledge of the Latin
tonge, because it is written to them, as
wel as to the other. Wherin I will des-
spare pow to accept my good wyl, as
thought it colde extende farther and do
moch better, which yf ye do, it shalbe a
great incourage and urgent caule vnto
me to employn and bestowe the rest of
my studie, diligencie and laboure here-
after in other affaires, which I truste
shalbe no lesse acceptable unto pow,
then great furtherance to myne owne
profys & utilite. The spirite of truthe
be with pow, who guide pow in all
your pathes, according to his will, and
lead pow into all godlye knowlge.
Amen. At Argentyn, Halendis
Februario. A. viij

To the holye
churche of God, the churche
of England, & ministers of the same:
oure lorde Jesus Christe geue
increace of his grace
and spirite.

Geue thankes, and that
not without cause to God
and the father our lord Je-
sus Christe, throughe this
his sonne and our saviour
(moste worthye & louinge brethren) for
that maruelous cōsolation, which of his
infinite bountie, he bringeth at this pre-
sent time unto vs, because that emonge
yon he repaireth & revueth þ founda-
tions of his kingdome so excellently,
so perfectly, & so lucklye. for it cha-
zed now of late dapes that poure ser-
mons or homelies came vnto oure ha-
des, wher with pe godlpe & effectious-
þe exhorte poure people to the rea-
ding of holye scripture, and therin ex-
ponnde to the same the faithe (wherby
we holde our christianitie, & iustificatiō
wher-

churche of England.

Wherewpen al oure healthe consisteth)
and other most holpe principles of our
religion, with a most godly zeale. For
these foundations truely layde, what
may then longe after wante in youre
churches to the ful perfection of Christ
hys doctrine and discipline. For when
suche as wil be of Christe, shal reade
the holpe scriptures (as you most god-
ly instruct and suade) & prefare them
so much before all the decesses of mans
wisdome, as God is greater & highe
then man. Our especial and moste
bowtiful heauely master Jesus Christe,
wil so largelie powre hys spirite
(the onely gude unto al veritie) vpon
them, that hereby instructed to helthe
by fayth, they may be delyvered more per-
fecte and apte to all good workes, as
Gods seruaunte, accordynge to the
promise of the holpe ghooste, mani-
fested by the Apostle Paule.

To the whiche felicitie, pe prepare
awape for them, and specially in ex-
poundynge so plainelie and substancial-
ly the nature and efficacie of the we and
true and Christiane fayth (which first iuelp
of all fayth in

The rej-
stitutio-
of Christ
hes do-
ctrine
through
England

h. tim. iii

Bucer to the hol

well se, of al, must be learned by y scripture sh
parated & separate it so religiouly frō the dead
from the faythe. Here also ye declare, and with
deade & most euident testimonies of scripture
confirme, fyre into how great my
serpe & deathe we are al caue headlong
through the spyne of our former parēt
Adam. Afterwarde how we are delpa
vered from thys perdition by the ones
by grace of God, by the merites and
resurrection of his sonne, & iustifped
in Gods spght, taken by adoption of
hym for childdren and heires. Finallye
what the Iudge & workes of he ought
to be, whch are so iustifped & tenued:
By thys so happpe and perfect a resti
tutio of Christes doctryne ye so enlar
ge al christes kyngdom with your me,
þ there can remaine for no long season
any remenant of the olde leuen in aupe
parte of the ceremonpes or discyplic
ue.

ffor whiche your men can be igno
rant from hensvorth, þ Gods sacra
mentes ought so whollpe to be mynpo
stred, as Christ hym self lef, add gaue
them unto us: so that through the them,

churche of England.

lys grace and helth some patackynge
may be preached, set furth & signed vnto
al molte plaincipe and godly, whiche
oughte to be partakers of them,
so that they maye profitte greatly to
the vndoubted setting furth and ree-
disyngenge of faythe, and all godlynesse.
Who also can not know, that al the ce-
remonies of the churches & al discipli-
ne, as wel of the Clergye and the lape-
rye shoulde be so reparred, retayned,
and daylye had in practyse, that the
gospell and Christes sacramentes may
be ministred and receaved with so mog-
che the more dignitie and holynesse.

The whiche happe obtapnyng
of Christes gyftes and workes the ou-
aduersary of mankynde, bearynge in
mynde, goeth aboue with toothe and
nayle, as in fore tymes, so nowe also
to brynge to passe, that men shoulde
rayther not reade the scriptures at all,
or at the least wylle not reade them as
thynges that myght teach and instrue
us sufficietly for our helth, or els not
be understanded of themselves without
the traditions and interpretation of the
churche

Bucer to the holy

churche, as they falselij name it: for whome he can perswade, that those which are called the traditions of the church, shoulde be had in like estimatiō and honour, with the verie scripture of God, & that there is no right interpretation of the scripture valesse the Romishe seat hathe approued it vnder the name of al Christes church: Those can he also easelij afterward make beleue, and cause to receave any of hys singlinges, cloaked with the titles, other of the traditions or interpretations of the churche: and so withdrawen by a title and litle from Gods liuely worde and gouernaunce, addict them altogether vnto hys molte detestable doctrine and tyranne.

For vnto those furthwith (as we see experience) he establisheth thys hys determination of deade fapthe , that they thinke, that who so is indued therewith, that is to witte, who so say and affirme that they obserue all thynges what soever the Romyshe seate geueth furthe to be beleued, whether it be of y scripturē or theyr sayninges, they are

churche of Englande.

are strayght furthe and must be counted (notwithstanding though they de-
sse apparantly in theyr dedes, I chris-
tis trewe and lyuely fapthe) not one-
ly to be of the commune sorte, but also
the chiefe rulers of the churche (of the
once come into that place by the permis-
sion and fauoure of the Romyshe sea-
te). Wherewnto immediatly he ad-
deth another, one of the chiefe stua-
res of soules the determination of the
infinite dignitie, immunitie, and power
of hys cleargye, but chiefly of the Bp-
shop of Rome, whiche he beateth into
mens heades, that al those whome the
Bpshope of Rome once admitteth, &
acknowlegeth in hys cleargye, muste
be iudged and corrected of none, but
only of the Bpshope of Rome, and
he, of no lypynge creature, no not of the
verp counsayl, though he drawe with
hym manye milians of soules to hell.

Also that heauen gates can be opē
to no man, whiche commeth not thy-
ther fauored of him and purged with
his ceremonies. Finally that he hathe
in his keapinge the keyes of heauen
earthe

¶ Of the
infinite
power
of ycle-
argye &
the Bp-
shop of
Rome.

Distin-
ctio . xl.
It. Papa

Bucer to the holy

earth and hell, so that it is in hys pow-
er to bunde and to louse at hys will
and pleasure al lawes and Empires.
And that he is the veraye Lorde of the
whole worlde, and crew possessor of al
the ryches therof, and yet nother man,
nor God. Bes truly a God of y earth

The Ipsi. With these staires meny entangled
fe of the and kepte, folowe moste communlye
that put theyr ipfe, whome they suppose are a-
more pointed guphes vnto them to the bles-
trust in sed and happpe ipfe. And albeit they
the Po. tredre vnder foote the Sonne of God
ye then with theyr manfesto mischeues, & fla-
michtis gitousnes, and counte hys blood pro-
phane, notwithstanding they promise
that God wyl be mercifull vnto the
and at lengthe after tolerable purga-
tion obtayne the happpe and blessed
ipfe, so that perleuerynge in the obrys-
faunce towardes th. Romyshe seate, &
communicatynge of the ceremonys,
how soever they be approued by the
same seate, get and obtayne the indul-
gencies of the same seate, and intercess-
yon of the caputes, by those wapes,
whiche the same seate hath prescriped.

Thus

churche of EnglanDES

This is the cause þ al they þ bear the name of Christians, fewe excepte, haue ben seduced, and gone headling into so muche vngodlynes, & abomination, þ we are therfor abominable evn unto the Turkes. ¶ We ought therfore of bounde dutye to thanke God greatly & our saupour for pou, whome he hath minded, breaking so happilie these, which were ones most straite bondes of þ devil, and driuyng awaþ that darkenes, to bring your selues & poures vnder þ happye & plesaunt poke of our Lorde Jesus Christ, into a kingdom of iþght and everlastyng libertie, for þys cause þ restore & prapse unto al the reþounding, & authoritie of holpe scripture on ihys maner, as we se by þes herde þ:incipples of alchristian doctrine, & exþound þe so godly & holþ. Concerning þrew and livel, sayth in Christ. The perdition of al mankynd by tye former & ratihþe Adæ. The restitution and renovation of the elect, by the other & heauenly Adam. And then duiies which are so restored & renned. For nowþour men(who so will) thankefullie receave

Thanke-
hes ge-
ving for
the resti-
tutio of
christian
kyngdom
in Eng-
laude.

þese

Bucer to the holy

These so great benefites of Christe at
your hande) shalbe instructed daply
more and more by these holpe letters
to all godlynes and helth: and framed
to all good worke bothe openly & pri-
vately: And that not alone lpe the
stronge in faythe, but also the weake,
for hereof, as ye declare agreynge with
S. Fulgentius, Christes succelpinges
map sache no lesse theyr milke, reason
& simplicitie, then the strong in faythe
comprehende sounde meate, the mea-
te of everlastynge lyfe.

Wherfore we wil continually prape
God, & our father through his Sonne
our saviour, þ he wil vouchsafe as so-
me as may be to make perfect the good
worke grounded in you, to restore hys
sonnes kyngdome, & so to kepe it per-
fecte unto the dape of hys sonne.

Of the whiche worke of the Lorde
in luckely begonne amonge you. I
thoughte beste in thys place to make
some mention, for two causes, the one
is, hat I map somewhat cal to memo-
rye, that wonderous beneficence of
God, & wothye great renouue amog
all

churche of Englande.

all Christians, which he hath shewid
unto you, for the comforthe and conso-
lation of many of Gods children. The
other is, that I may speake unto you
familiarly of poure countrey man
Steuen, my Lord of Wincheller, and
so take my beginning of a more accep-
table place & not far fro the purpose.

Without faille maner of pou hawe
read the two epistles whiche this man
writ a pretie while ago agaynst me,
as full of reproches as they may be
thruste: And not a fewe of pou hauie
wondred (as I haue bpon oft certified)
why hit herio I deferred to make hi an-
swere, the cause of the which differring
or prolonging of tyme, I thowght mea-
te here to declare, especiallye being in
the reueplinge and disclosinge of oure
disputation begone at Matilbona ab-
hout the nature & disposition of faithe
which iustifieth (that is to say) which
attacheth so perfectely themyselues to god
that iustifieth vs in Lyrste our Lord,
that it maketh vs assuraunt of everla-
styng helth) I disclosed and confuted
certayne of hys decepitfull argumens

Bucer to the holy
tes, wherwith he w^t about to dispoa-
ue oure right confessio & verie apostol-
like doctrine.

Causes Trew it is, I tooke in hande oft tpo
whp Bn me sto answe him as towchinge the
ter dis- unmaried state & other places, whiche
ferred he laide so spitefullpe againste me, and
in au- to paint his sophistrie, and quarellin-
s were ges in their coloutes, bnt euer some
W^t pu- busines was in the wape, whiche I
theiters kew^ewe parrepued more to my ministe-
camilla- rye, then to confute his sophistical and
tions. captions reasons, no lesse vaine & tri-
ling, then vngodly and ful of reproche,
how so euer he stande in his owne con-
ceipt.

ffor I thought thus with my selfes
Thep that shal reade thes so great re-
proches, which procede of such an im-
potent hatted & suche sophistical cauils-
lations will know the cause whiche is
in controversye betwixt vs, or will note
þf they will not, they shal stpl remaine
in their plesant lies, and reproches, & is
not set that they sholde be anpe more
offended with the defense of the truthe:
But þf they wyl and are fauouers of

the

churche of Englande;

the treuthe and righþousnes, ther may
sone perceave by Wþynchesters verie
writinges, & such places as he bringeth
out of my booke, that he hathe ons de-
creede to peruerte wþth his scholishē
reasous, and to debilitate wþth his e-
uel reportes, what so ever I have spo-
ken, though it be Godlie and a right.
Wþherfor they will in no case permit
them selues to be lead in to anie preju-
dice or foreiudgemēt against me by any
of Wþynchesters rapiges, before they
haue in lyke case read my booke agaist
the whiche he is in such a rage. The
whiche þf they do, they shall knoþwe for
a certaynitie, that thys man of an ob-
stinate and stubborne mynde resisteth
Christes doctrayne and the spucere re-
stitutio of the churches: And that, whē
he tolde hym no probablitie agaist
it, he went about (pretermittyngh therin
oure perfecte demonstracions, whiche
were concluded upon the authoritie of
God and all the Apostolike churches)
here & there in my bookes to scape to
gether certaine wordes, & to take some
doubtful places & of an vncertayne nesse

þn wherim

Bucer to the holy

wherin he myght manifeste his witt &
profoundnes in peruerting the trouth
and conuictieng them that haue not
deserued.

For in that booke vnto Latomus
(wherin I noted certayn prouisions of
the Apostle, whiche Woychester went
about to destrop & to cōfute so wood-
dilie) I declared by Gods manifeste
wordes & cōsent of the trewe aposto-
like churche, that the same whiche La-
tomus tooke vpon him to defende as
the lawe of the churche wherby pres-
tes are forbid to mary, is not the lawe
of Gods churche, but rather the pestis-

Tracta- tence and plague of the lawes, whiche
tus de after an horrible fassio bringeth to de-
celibatu cape al the holines bothe of the Clear-
Buceri gye, & of the people of God as manye
ad Lato- as folow the chastitie of their shepher-
mum, des, bpecause this lawe reiecteth & set-
feth aside many apt to redresse godes
churches: and hath oppressed the chur-
ches wþ the suche me that turne vp set-
downe, and utterlie bringe to confusio
the doctrine and discipline of Christ.

I shewed that mariage of it selfe is a
holpe

churche of Englande.

holpe knnde of lyfe, and i hat therin is priu-
lome thinge contayned whiche colde hel- ple
pe no smale dele the ofice & ministerye wherby
of a preest: and þ for the self same cause the po-
the holp ghoost set in the spylt & chiese pish law
place amonge the gftes and vertues concer-
of a Bisshop, that he be an honest ma- ning the
ryed man, and a godly and profytable abltine.
housholder.

I taught furthermore that the matter it selfe geueth evydent iudgement how so many ministers of religion are not found, that make them selues chaste for the kyngedom of heauens sake, as there shoulde be, whiche abstinenice is onely meate for prechode.

Afterwarde I made playne that þ
holp ghooste willeth them iȝat burne,
and are in ieopardye of vnpure chalke-
te, to marpe withoute any lette, other
of dowes or mans lawes.

ffinallpe I lapde agaistre him with
the scripture of God, both the deccres
and authoritieis of holpe fathers, & of
suche fathers as sought by all meanes
to haue presteres unmarped, whose de-
cres and sentences, of theyp be had in

Bucer to the holy

by estimation, as they ought to be (for
they hange upon Gods verie worde &
lawe) proue that of a thousande pre-
stes at this daþe, scarce on can be foun-
de whiche may remaine in this holpe
ministerþe: & that not alonlie for their
vitiouſ and filthie chastitie, but also be-
cause they be entangled in the busines
of the woþde & are noþer learned nor
diligent to feade the lordes flocke, so
that they take not their vniatiþd state
upon them for the kingdom of heauens
sake, but for fatte benefices & ecclesiasticall
dignities.

¶ And so by þes undoubted princi-
ples of holie doctrine, & concluded by
monstraþion of gods very decrees, I declared that, for
so moche as it is earnestlie sought for
þys conueyniencie in them at this daþe, whiche muſte be
futation admitted to take cure of the churches,
to boþwe chastitie, els muſte be contrap-
wid to forsake this ministerþe, in case
(that they maye the better lyue) they
take wiues acordinge to the lordes coman-
demēt in their preesthood, or af-
ter they haue boþwed their solitary ly-
fe; it can be attributed to no church,
but

churche of Englande.

but muste be worthitie couted the doct
trine of dyuels, wherby they bring to
decay, and throwe vnder foote, after a
moste miserable fassion the lawes of
Christe and the churche, & by the which
the whole order of the Clergie hath
made exile, and banished all holines
and godlines of the ipse.

But what (I besech you) doth Win- Upon
chester bring againste thes thinges? chester
Whiche of thes pricipleis wherby my
purpose hangeth together and is most
evidentlye concluded, bathe he labou- bringeth
red to cōfute? What sholde the cause
be then that in answeringe to dugodie
and spitesfull schoolishe treasons and
checkes I spent not good houres well
and more profitably? Not with lan- nothing
dinge as I foresaid (leike I sholde de- agaynt
cease the expectation of my bretheren
requiringe myne answere so fervent-
lye, I purposed with my self xft soues
to let it a side, whiche I began a good
wyples pale.ffor all I coynected
with my self that thes bretheren whi-
che were so instante vpon me in thys
behalfe were more moued wþþe a

Bucer to the holy

gerfapn indignation agaist Wynchesters most impotune boastindes, then þþeþ perceaued my silence to be anp great hinderance to gods church. But I minded in myne answer vnto Wynchester to entreat of more at large by the opinpons of holp fathers, þ place rōcerning the unmarped state of pres stes & professors of solitarines, whiche I speake of before vnto Latomus in a maner altogether by the holp scriptur es (although also heretþere I added the authoritie of holp fathers, & of the churche) and to publpshe al such thynges as before I declared by þ scripture now in the more frequent testimonys of the olde churche. And besydes that to confute not Wynchesters sophis mes only, but al other mens, whiche in thys behalfe haue been at any tyme ob jected agapst vs, as many as were of anp apparauance of trueth or probablitie. But whan about the edition of this work done after I had caused the wolle ropall and þupstant Prince of moste famous memorie, King Henry the viij. of þ name to be made priupe,

An Ar gument of hys iuste de fense agaynst Wpn chester, who

church of England.

who made answeare again that he had
rather I should differ for a season the Kinge
publishinge a bronde therof, for he trus-
ted to come to passe that I should spea-
ke of this and other contouerstes in his
religion at some tyme preacable with pole.
Winchester, & other learned of his real-
me, to thentent a godlye concorde and
unitie in religio might be sought forth,
and a farther instantation of the chur-
ches, which his purpose I might haue
hindred, if winchester (whose bitternes
in writinge he did in no maner wise
alone) shoulde haue byne prouoked to
writ anie more openlie againste vs,
And so this the kinges godlye and pra-
dent answeare received, when els (as I
tought with my self) I shoulde not seeme
by this my labour to profyt the chur-
ches anie thing: my worke which I had
in minde to go forwarde withal I laid
aspide againe: for all in the mean season
therin I bestowed very moch diligence
and in maner to the hindrance of the
necessarie busynes of my office.

But now leinge I haue sett abrode
in the treatise of the question of mis-
sycnation

Bucer to the holpe

specation, W^t dicester craftie and subtilitie
reasons, which he with his great brag-
ges, after his accustomed arrogance
objected against me, and not so muche
against our catholike & right opinioned

The can doctrine, as the holpe fathers (for I
se wyp thought not besle to cleape ought whi-
ther he the seemed anie thinge probable layde
maketh agaynst us of oure adversaries) I
answere thought it conuenient now at this pres-
of the d^r. fest tyme to add somthing ther unto to
marped pow, concerning the burmaried state,
state al. and the false lye which the same W^t p^r
so.

chester hathe fuzged vpon me, besle he
again shold be a gryuous to the good
brethren with his outragious boastings,
and reproches ¶ I dare not contende
with him in writinge of theis places,
because I perceave my selfe throughlye
conuinced of him, to remaine in the still.

Now will I breflye shewe mine
The cha
pters of
this pre-
sent de-
fense &
answers
answere
of four thinges. first
of this, because I affirmed godly
and trul^p, that God calleth and giveth
manie meane to mariage, which ther-
for can not take vpon them vtre holpe
abllitence, to say so to obtaine ther-
vpe

church of England.

Be the kingdom of heaven.

Secundarilye, that though it were
so that euery man may take hys saing of
help abstinence if he be oulpe willinge, &
obtaine the gift of the same, as Win-
chester coniedithe. Yet that abstinence
is at this day required agaistre the au-
thoritie of the olde churche, of all thos
which will applye them selues to pres-
tinge, or remaine therin, and of all that
professe solitariness.

Thirdlye of the false lyfe whiche
Winchester hath wrongfullye so-
ged vpon me.

Last of all, of the naturall interpretation of this place. Neverthelesse he that purposeth suerspe in his harte, & hathe no rede, but hathe the power ouer his owne will, and hath so decreed in his harte that he wil kepe his virgin both wel. Whiche done, I wil also breiflye touche theis places, It is not good for a man to be alone. And, It is good for a man not to touch a woman. Also to eschewe fornication, let euerie man haue his wiffe, &c.

¶ Fortherfor, I may teache no what
wicked tyrant the state bamarped

Bucer to the holy

is so required of all, none except which
are eþter thruske in to monasteries, or
compelled vnto presthoud, whiche all
men perceave to be no other thing, the a-
pernicious snare of Sathan, wher with
he hath ouerthowen to such horrible
uncleanes of lpuinge in a maner the
wholle ecclesiasticall and monasticall
order, whiche emonge all other haue
wrested and writhed thys the Lordes
mat. xix. sainges: All men can not awaþ with
that sainge, sauinge they to whom it is
gauen. Also, he that can take it, let hym
take it. And the Apostles saing: I wold
þcor þyn. al men were as I my self ame, but every
þf the men haþ he his proper gifte of God, on
proper after this maner, an other after that.
interpre This foundations therfor of our
tation of treñth, Adinchester going about to þn-
christes dermunde, sprk hath taken vpon him to
sainges, defende that interpretacio of Christes
all men wordes, All men can not awape with
can not that saing &c. And he that can take it,
awape let him take it: wherin not a fewe wold
this saig haue this wordes (take, & can take) to be of
sauing like signification w(wil take) as tought
they to the lord wold haue saide: All men wil
mat.

churche of Englynd.

not take this sainge, & he that will take whō, &c.
it, let hym take it: and hereof he pit. And, he
had a quarell that I wold haue this ihe that can
lordes sainges spoken by a sygure in take it.
Rhetorike named Ironia, no otherwise let hym
then it is communely said of a thinge take it,
which is impossiblie to be gotten. Let
him take it, that cā get it, as who shoud In pio-
sape, no man can wpy or ouercome it. ie Wyp

For soethe (as all men may reade in tonien:
my booke unto Latomus) I speake not i pistola
a worde of Ironia, but haue therin ma- contra
dictiyle confessed that it is graunted Wuce-
to manpe to take thys sainge, yet not rum ca-
to al. And I go about there that which
the lord speake evidently: Will take not
this saing. And let him take it that cā,
so: he said not, all wyll not take this, b
he that will, let him take it.

W̄ho doubteth that Ch̄ist our lord
the onylē geuer of trewe & holp chal-
tie, and chefe a lowet of the same, pl̄ he
had put in euerie mans wyll to take it,
and had not thought to permit manie
more to receaue coupled chasttie, then
Abstinence, at the saing of his disciples,
pl̄ it be not lefull to put awaie an vnde-
thankes-

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thankful wife, it were better to marie no wife at al. Wbold haue assured that it were farr bettier, þf it be done for the kingdom of heauens sake. But that he wold not have all to folwe this kynge of lyning, þer that they shoulde whiche are willinge, and he wyl not sayle to helpe such as secke and laboure for it. But now it is not so, for he said on this maner. All can not away with that saying, sawinge they to whom it is gauen. By the whiche wordes (if þe wroghte and writte them not) what oþer thinge I praye þow may a man gather, but that the lord saide: All take not this thinge, because it is not geuen to al, but to certayne men only, electe from aboue to this kynge of lyning.

But Winchester laithe to my char
ge, þt this interpretation is take of min
own braine, & þt he hathe his which he
alleagethe of me þt were of þt right opi
niō & faith. Which how vaineþ he hath
written I reporte me to þt witnesse of þt
faithfull and right opinioned fathers
and such as assygne trulge and godlþe
þt

churche of Englan^d.

the bnfainid and holpe chasitie.

S. Hierom in de de a gret defender ^{of} of the solitarie ipse wnt against Iouianus, in that booke wherin he defenseth to the bter mosse, the diguishe of twe chasitie. If al myght be virgines the lord wold never have said, he that can take it, let him take it: And the A. postle wold never have stched to swa. be the same. Also he wrtinge vpon the selfe same place of Mathew, after he had denied ^þ this the lordes sainge (they alone take that saing to whom it is geuen) shold be referred to bessyme, fortune or chauice, but muste be vnderstanted that it is geuen to such as prye, make diligente inquisition and laboure to get it, shewed this reson of that his expositpon. W^ecause all that albe, do receave, þ that seke, do synde, and to them that knocke, the dore is opeind. Notwþstandyng some after he expounded (he that can take it, let hym take it) he added this wheruppon (he saith) the lord bringeth in. He that can take it, let him take it, that euerþ

man

Bucer to the holy

¶ man should luke vpon his possiblities,
¶ whether he be able to performe the pre-
¶ ceptes of virginitie and chastite. ¶ for
chastite of her selfe is amiable and en-
Marker, tiseth every man unto her. But he must
be y cā, consyder his strength, that he which cā
and not take it, maye take it, this is his faine.
he that. ¶ Wherfor he perceanethe y the chasti-
tie taken for the kingdō of heauēs sake,
is not genē to every man, but to whom
it is geuen, it is not geuen by destynye,
fortune or chaunce, but by the gyft of
GOD, and by suche a gyft that
must be receaved & kept with prayers,
diligens and laboure. And therfor bpo
whom so euer God inspirithe his spi-
rite to praye and to like for this gyft by
faith, they praye for it and obtaine it.
But God inspirethe this spirite vpon
thos only, whō he hath called to chas-
titie, as he inspirethe with his spirite to
praye and to laboure for copleid chasti-
tie, thos whom he hath called to holpe
matrimonie. ¶ for God bringeth to ef-
fect in euery one by hys spyrte that
he hathe decretē, and distributeth hys
gylies to eche one as he thinketh belle,

and

churche of Engelande.

and to eche one accordyng to hys voca-
spon.i. Loziath. xvij.

And for thys cause Sanctus Hila- S. Hila-
rins vpon the selfe same place of Ma-
thewe writeþ, that the lorde wolde
therby admonishe vs to be iþe unto
him, which hath willingly decreed to be
unmaried, yf we can; he saith not, if we
will so. S. Austin also wher as he S. Aus-
writteþ. De adulterinis nuptijs. xix. gustin,
capi. ad Pollentium, speakeþ of that
the Apostle writ (he that iþneth hys
virgin in mariage, doþ well, but he y
doþ not iþne his virgin in mariage,
doþ better) and saith, who so can take he iþro
it, is motioned vnto the better by the uoked y
Apostles consape. Marke, he saith can take
not, that euerþ man is motioned to it.
chastiteþ by the Apostles consape, but
they onylpe which can take it.

Upon this S. Gregorie also in his S. Gre-
booke De pastorali cura, capi. xxix.
Part. iii. writteþ that the faþfull and
godlyþ shepherdes shold admonishe
the chaste, that if they sustaine the stro-
mes of temptation with the diffiþultie
of their helþ, they shold drawe to the

L hauem

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hanen of matrimonie. And in the chapter followinge of the same booke he wretteth: Leth the ignorant of sinners fleshe gue rare , because treuthe speacheth of hym selfe concerninge this integritie and purenes : All men can not agree with this saying, which he spynge speth to be the chefeste thinge of all, in that he putt a negatiue . Beholde he witnesseth , how God saith plainly , that this gifte is not in euer ye mannes power.

Christ denied þ
all men
take the
worde
of chalchi
hes whiche then in his tyme began to
runne to take holie orders without re-
uerence or consideracion, I wold God
(saith he) that soche as are not able to
abstaine, wolde not be so bolde to pro-
fesse perfectnesse or to take upon them
to syue uncorruptely. For it is a sum-
ptuous bulwarke, and a waightie worde

All can
not take
it.
which all can not take . In sermon ad
clericos, de contemptu mundi cap.29.

Be se therfor (molte deuoute bre-
thren) how many of the holynesse and faithfull
farthers understood and expouned
þos the Lordes saynge that all
take

churche of Engelaside.

take not holpe chascie, after the same
fasspon, as we . Yet is not Wþynches-
ter ashamed to affirme, and write that
we interpreted it of oure owne braine,
and otherwise then the right opinionis
haue done . And therfor ye see by thys
one place what a thankeless thinge it
is to answere such manifeste, and im-
pudent quarellynge, and brablings.
Yet do I not gainsape but Wþynches-
ter hathe certaine of the olde writers
whom he reciterthe for the authores of
his interpretation, though they be ver-
re fewe, and in thys exposityon not
to be compared with the ours . And bespo-
des that, the lordes verie saying maketh
with vs . Ye se therfore by what auida-
citle Wþynchester hath written that
we brought this interpretation out of
our owne brayne, and contrarie to the
meaninge of the right opinionis .

And when I had confirmed oure
interpretation which we brought, by
S. Pauls authortie, alleaginge this
place: I wold all men were as I my-
selfe ame . But euerie man hathe

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his proper gft of God, one after this
maner an other after that. Uponche-
ster went about to wreste and torithe
this place also. For he saith: In that, so
me men haue not the gft of Chastity
it is by thei owne defalt, for God of-
fereth thys gft equally. And of this
hys saynge he bringeth thre reasons.

Wyn-
chester
taketh it
to be spo-
ken un-
determi-
nately,
thought
it be spo-
ke deter-
minately
Because
of Apo.

It is good for a man not to towche a woman: and sayng not, it is good for hym, or hym, but undeterminate for all. And for a more probation thereof he addeth. I wolde all men were as I my selfe am, but the Apostle wolde not haue willed for all, the thyng that colde by no meanes agre to al, or disagre to Gods bountifull goodnes, that he shold geue it to some only with respecte of personnes, whiche he spake by the Apostles mouthe to be expedient for all men.

Do ye not se (most devout me) how
muche thys Bysshope presumeth by
willhed Gods worder? Dyd the Apostle then
all to be speake bawtersly and undeterminate-
thralle, it spe (It is good, & to be desprieth for all)

churche of Engelande.

all men vnto touche a woman) becam. Is not th
se he saide I wylde all men were as I cludde,
my selfe ame? Wylde he not furtlyng the chasteitie
and a contracion and expositioun of his profet
his sayng. But euerie man hathe hys table for
proper gift of God, one after this ma- all,
ner an other after that, and immediat-
lye after. They that can not abstaine,
let them marye. Also, It is better to
marie, then to burne. As to his forsayng,
It is good for a man not to touche a wo-
man. He added incontinently hys expo-
sition. But for to auoide fornicatio, let
very man haue his wiffe?

Whiche when Winchester interpre-
teth of him ys now alreadyn maried, &
saith that it is good for such an one to
touche his wiffe, if she also agre vnto
unmaried state. Notwithstanding every
maried man ought to rendre mutualle
benevolence of wedlocke to his wiffe,
agreeable to the holie ghooste. How dare
he be so holde to saye that God speake
by the mouthe of Paule that it is con-
uenient and good for all vnuersalpe
and undeterminatipn, not to touche a
woman? Winchester therfor after his

Wicer to the holy

accustomed maner vnderstod it her
to be spoken vniuersallpe & vndeterminat
matlpe, which is spoken particularlpe
and determinatlye. And so of a false
argument a man may brnge in what
he lyste.

Also if Paule had not added suche
an evident and oft recited exposytori
after thys hys saynge vndeterminate.
But bythes wordes (I wylde all men
were, as I myselfe ame) it tolde not be
gathered, that abstinence therfor shold
be such a gift whiche God of hys in-
synpte bountie sholde gene unto all,
vulesse he wylle counted parcial, and
to have respect of parsons . The selfe
same thyng dothe he write to the Co-
rinthians in the same Epistle , xiiij .
Because chap. (I wolde ye all spake with two-
the Apo ges, but rather that ye prophesied) ¶
He said, addeth to thys hys wylle no contrarie.
I wolde toun, as he dyd before cacerning the li-
þe all tie . Hereof therfor (yf Winchesters
spake argumet be trew) we may conclude
þis hys that all they whiche onþe put to the þe
wylle

churche of Egelande.

wyll and praye, mape receave the gift and pre-
of tungen & prophecie of GOD. And phecie
that it is contrarie to Gods bountiful te, it los-
goodnes to gene that thynge to certai- loweth
sie with respecte of parsons, whiche he nor y it
hath spoken by the Apostles mouthe is good
so manifestlye to be good and worthie for al to
to be despised for of all men. But the speake
holpe ghost spake by Paul y he distribu with til-
teth his giftes as he thinketh mete and ges.
that without respect of parsons. For
he hathe respect of no parson, but onlie
his holpe and iuste will, and commodite
of his churche, when to one he giveth
the gifte of prophetye, to an other the
gift of thungen, to an other the gift to
discerne spirites, to an other the gifte
to heale, to an other the gifte to gover-
ne & rule. So in lyke case dothe he ge-
ne to an other the gift to leade a solita-
rype life, to an other to be coupled in ho-
lye matrimonye, regardinge no par-
son, but onlpe accordinge to his voca-
tion, and commoditie of his churche.

Wherfor as by y saig of y apostle (I
Cor. iiiij. 22) wylde

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wolde pe all prophecied) is it not con-
cluded that this gyft is therfor genen
of Gods immunitie to all , or that
there is respect of parsons before God
So maye it be moche lesse concluded,
that because the Apostle wylled all
to be unmaried as he hym selfe was ,
chastitie sholde therfor be good for all
men in this present lyfe , and geuen of
God , or that God hathe respecte of
parson . ffor when the Apostle had
wylled chastitie vnto all , he added a
moderation of this his generall wylle ,
whiche after the wpshe of prophecye
he did not . Also it is manifeste that the
gift of prophecye , of it selfe , bryngeth
a lytle more profyt to the churches ,
then dothe the gyft to be unmaried .

But what tede so moche a do? Did
not the Apostle playulpe sape , and
wythout anye exposityon , the fyre
Timothe . fyfte , I wyl the yonger we ,
men to marpe ? May we therfor her-
of conclude takynge for example Wdinc-
chesters argument , that it is good
for all yonger wyomen to marpe ,
and

churche of England.

and eupli, þf aop vñmaried kepe her selfe chaste in the lorde? And whē the same S. Apostle said: I haue wþslhed Rom. ix emp selfe to be cursed from Christ, may we cōclude that it were better for him to be caste out of Christes fauoure, thē raigne with him in heauen? Be se therfore (Christiā people) þ so moch erudition & foresight is not in this Bisshoppe, as furiousnes & crabyng agaist vs.

Let vs now come to Wimchesters **Upn-**
other reason wherewith he goeth a- chesters
voute to prove, that God geneth the seconde
gþfe of chastitie equallye to all men, reason,
We sayth, there are onlye two conditi- Ju.i.
Episto-
la Wim-
tonie-
sis Ca.4
ons of oure lyfe, the marped and the vñmarped state, and God geneth to every man the possibyltie of them both. And therfor offereth unto every man the election of them bothe also, and al necessaries appertayning thereto unto. Which þf he shold not, to þ one condition shold pertayne no wil, election or possibiltie agreeable to hys gþft; but rather compulsion, & shold ryghtlye to the one parte be named constrain, which is farre alienate frō the

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W^m the g^rft^e and vocation; and that God
chelte^s sholde not seeme to be liberall towar-
two fal- des some. This is W^mchester's secōd
seprinci- reason, wherin he declarethe agayne
ples that his stiffe audacity in taking principles
God of whiche God neþher graunted him,
what thi nor we. Wherof the one is, That
ges he le what thinges or cōditions of lyfe, god
anerhfre hathe graunted euerie mā in general-
election, lyf to chose which of thē he wil, therof
he ges also he geueth euerie man powre to
men also take whiche he will & to bse it to him
the facul selfe. The seconde is for all that god
the of the bp his Apostle offerithe to every man
same tñi fre election of Chastitie or matrimo-
nes, and nre: & þf he geue not powre acording-
expte lie to eche one þ he map receane whe-
he do so, ther of thē he will: þt doþe he not in
he com- dede geue þ fre electio, though in wo-
pelleth deshe setteth it furth bp þ Apostle ge-
them, verallþe, þt every mā muste be drue
to the one kinde of lyfe: And that he
seemeth not to shewe like liberalitie to
all men. By thes argumentes W^mches-
ter concluded hys seconde reason,
which are boþe false.

The falsoenes of the firſte proposa-
lpon

churche of England.

Upon euerpe man may knowe hereof:
GOD hathe putte all good artes in
mans fre power, no lesse then chalitie
and matrimonpe. For p[er]f[ect] any man
chose to hym the arte of tyllyng the
grounde, or any handy craft, or any
arte whiche hathe the vse of reason in
it, in that forsooth by it selfe he sinneth God ge-
not. For god never prohibited any veth not
to learne these artes. Wherof truelpe furthe-
can not followe that God therfore ge-
ueth to euerpe one the verpe facultie, power of
that what arte soever a man hath cho-
sen to him, the same also he may throu-
ges, whe-
ghlye learne, and that without God rof he
gene it, he shoulde semme not to be libel, hath ma-
rall towardes some. As for exampl[us] de fre e-
ple, p[er]f[ect] any be made and borne to the lection,
workes of the bodye, and verpe un-
apt[e] to those artes, wherevpon the ex-
cuse of the mynde consisteth, but p[er]
he put hys w[ill] to, and w[ill] pray that
he mape be indued with the facul-
tyle to learne man[er] tunges, and the
Philosophycall artes misticke it ther-
for be graunted that god (p[er] he w[ill]
not

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not sem to shewe more liberalitie to
some them to other) will graunte hym
that facultie that he may be shorlpe
cunnpnge in maner tungen and artes.
But to spreade abroade and so furnish
Gods kyngedom, the knowledgē of
tungen and good artes are of more ef-
fecte, then to be without a wypste; whi-
che thyng chauncheth bothe to childre
and fooles, and yet by their chasitie
may they not profit the churche, as the
other can that are indued with good
artes.

God in herpe dede hath left to men
fre chuse of al thynges, condicions of
of ipse, and actions, wherof he gave
not preceptes expreddly. And thys
chuse he wyl not have done rashely, &
unknowen to him, but circumspectely
and godlye: that is to say, makynge
diligent inquisition therfor (after the
invocation of hys spirite) whereto
God hath created euery man apt and
called hym, for we must with diligence
searche out in all thynges, what plea-
seth the Lorde and looke that we syue
circumspectely not as fooles, but as
wysse:

churche of Englanide

wysse; not as bntwysse, but as vndersta-
dyng what the lordes pleaser is. And Eph.v.
by Gods verpe gyftes and faculties,
whiche he hath geuen to euerpe man,
it muste be knowen, to what kynde of
lyfe, to what artes and actions he hath
destyned eche one. Iffor to what kynde
of lyfe so euer god hath destyned every
one and made hym to the same also ge-
ueneth he unto euerpe one abundantly
gyftes and facultyes, whiche the wyp-
se men emonge the Brythen acknow-
ledged. And therfor in the educatiō and
brayngyng vp of yowth, they gaue com-
maundement firsste of all to looke vnto
what arte and estate every one ser-
meth to be borne and made,

Other may God therfore be coun-
ted to kepe bacne hys liberalite from
some, þf he geue not to al lyfe gyftes,
leþnge he geueth verpe manre to all
men; althoughe to some one and to so-
me other. Other mape it therfore be
sayde, that God heareth not the pray-
ers of some contrarie to hys promise.
Iffor God prompted not to geue care
to oure pasper, whatsover we aske
of hym i. Co. xij

Bucer to the hol

not sem to shewe more liberalitie to
some then to other) will graunte hym
that facultie that he may be shorte
couynge in maner tungen and artes.
But to spreade abroade and to furnish
Gods kyngedom, the knowledg of
tungen and good artes are of more ef-
fecte, then to be without a wylte; whi-
che thyng chauncheth bothe to childre
and fooles, and yet by their chastitie
may they not profit the churche, as the
other can that are indued with good
artes.

God in herpe dede hath left to men
fre chace of al thynges, conditions of
of lyfe, and actions, wherof he gave
not preceptes expreddly. And thys
chace he wyl not haue done rashely, &
vnknowen to him, but circumspectely
and godlye: that is to sape, makynge
diligent inquisition therfor (after the
invocation of hys spirite) wherewnto
God hath created euer y man apt and
called hym, ffor we must with diligēce
searche out in all thynges, what plea-
seth the Lorde and looke that we lyue
circumspectely not as fooles, but as
wyses

churche of Englandes

wysse; not as knyng, but as vnderstan-
dynge what the lordes pleaser is. And Eph. 5.
by Gods verre gystes and faculties,
whiche he hath genen to euerre man,
it muste be knowen, to what kynde of
lyfe, to what artis and actions he hath
destyned eche one. So to what kynde
of lyfe so ever god hath destyned eueryn-
one and made hym, to the same also ge-
ueneth he unto euerre one abundantly
gystes and facultyes, whiche the wry-
te men emonge the Hebrewen acknow-
ledged. And therfor in the educatiō and
bruyngung vp of yongthe, they gaue com-
maundement firsste of all to looke vnto
to what arte and estate every one shal-
meth to be borne and made,

Other may God therfore be connec-
ted to kepe backe hys liberalite from
some, yf he geue not to al lyfe gystes,
seynge he geneth verre maner to all
men: althoughte to some one and to so-
me other. Other may it therfore be
sayde, that God heareth not the pray-
ers of some contrarie to hys promise.
So God promysed not to geue care
to oure prayer, whatsoever we aske
of hym

i. Co. xij

Bucer to the holy

God wil of hym:but þe aske oughte of hym
þene all throughe the name of his sonne,þy
þyngeþ whare name we ca aske noþinge per-
þiche fectþpe, and without this condition,þe
þe aske the father will haue that we aske to
in the naþe of anpe valu to sanctþpe his na-
me of hys sonne, granishe and aduaunce his kyng-
dom, saninge thos gþftes, wherof we
þe aske have receaved his expressed precep-
þe, but tes, that we sholde desire them. þe that
þe name we be rew we haue no precept to require
can aske of him anie powter to lþue without a
noþyng wife, as we haue to pray for the incre-
perfeþt þe of faithe and loue, and all thinges
þe, but in general which the father wolde ha-
suche ue to preuaile anye thinge to the sancti-
þynge of his name, and aduauncement
as belþg of his kingdome. Therfor Whynche
to hys sters firſte principle of his ſeondrea-
glorþe, son is falſe, that is to ſay, That God

ȝeueth to euery man the facultie and
gþftes to obtaine & performe al thin-
ges wherof in his ſcriptures he hathe
lefþ election, or that he ſemethe to
withdrawe his liberalitie from ſome.

And no leſſe vaine is Whyncheſters
other principle, That God hathe not
lefþ

churche of Englander

left so man fre wil to chose chastitie or
mariage, but euerpe man must of ne-
cessitie be compelled and constrapned
to the one, If God geue not lyke fa-
tulpe to euerp one, to take eyther,
whether it be chastitie or matrimonpe.
ffoz Christes spirite (whereby al gods
chylđren are leade) bryngeth to paſte,
that euerpe one which is willyng ta-
keth the kynde of ipſe, wherewito he
feleth hymselfr to be called from a-
bove by the ſame ſpirite and giftes ge-
uen to the ſame. And ſeyng that God
distributeth to hys chylđren hys gyl-
tes and ſpirituall facultyes, for thys
onely purpose, that they ſhoule take
in hande the funckions of ipſe, whiche
he haſt he appoynted before unto euerp
man with a moſt ſure iudgemente of
imynde, and a moſt readp and conſtant
wil. In verpe dede Wynchester bryng-
eth in thys verpe bneircuſpectiſe
and to baseſpe for a diuine, that men
ſtopped from free wyl and electi-
on, ſhoule be compelled to chalſtitie
or matrimonpe. If it be trewe whi-
che we affirme, that oure receauethe
of

God
therfore
compel-
leth not
to anpc
kynde of
ipſe, by
cauſe he
callithe
the pder,
and lea-
deth wi-
the hys
gyltes,

Bucer to the holpe

God leaueth
unto his
the fre
election
of many
thynges
but that
he ruleth
ac-
cordyng
to hys
arbitry-
ment.

of God that gyft of matrimoniē, & an
other the gyft of chalstite, and that no
man can take vpon him holie chalstite,
but he to whom it is peculerlie genē-
like as he cā not also take holie matri-
monie, whiche hathe not receaued the
gyft therof. And God dothe not so di-
stribute the fre election of thinges, cō-
ditions, and actions, of this presēt lyfe
to his, that when as he hathe given to
euerie man some certayne kinde of lyfe
and actiōs, he shold e so moche the lesse
lead and guide him withe his sp̄itite &
instructe him withe his gyftes. And
barrethe them not therfor from their
fre electiō & arbitrimēt, nor cōstraineth
them, bcause he leadeth hys in al pa-
thes to the whiche he hath chosen, de-
stined, & made eche one, & distributed
his gyftes, for he bringeth to effect in
his, bothe to will ad to do what so euer
shalbe for their profit, accordinge to his
fatherlie benevolence towardes thē.

In his lawe hath set furthe lyfe and
deathe to euery mā, and therof geweth
fre choyse. But dothe he effterouslie
move his electe to chose lyfe, that is,

the

churche of Englannde.

the obediencie of the lawe, and to refus God
se deathe, that is, the disobedience of draweth
the lawe, and mouethe not the other hys to
so effecteoullie, whiche also the better hys son-
schoolme knewe. And by this meanes we, pet
it is that as thei mother heare nor leare for all þ
me of the father, and he drawethe them they co-
not to his sonne, so mayre they not come unto
me to Christe oure lord; Pet are they hym of
mother compelled to deathe, nor the oþ theyr
ther to lyfe: Mother mayre the other fre wyl,
boaste that they haue receaued Iþfe,
without the peculiur gyft of God, and
suche a gyft as is not shewed to somes
nor they complaine that they haue ins-
incke, þt ought be kept from the, that
is geuen to other. Of this pointe s.
Augustine speakeþ verie wiselie in his booke: **D. Au-**
g. sancta virginitate, Upne cō
cap.40. And the Apostle speakethe of cernyng
Continence it selfe (but I wolde al me the gyft
were as I my selfe ame, notwithstanding conti-
nence cuerie mā hathe his proper gyft vence,
of God, one after this maner, an other
after that) who therfore nerthe thes
thiges: Who distributeth his owe to
euery man as he thinketh besse: Tru-

D ipc

Bucer to the holy

Spe GOD, with whome is no parcialtie. And hereby to knowe by what equitie he distributeth to one after thys maner, to an other after that, it is other impossible for man to knowe, or verye harde. Yet is there no doubt, but he doe thit with equity. For what hast thou, whiche thou receauest not? or by what frowardnes wilt thou loue hym lesse, of whome thou hast receaued so largelpe? These are hys wortdes, In the whiche marke howe thys man of God graunteth that such as make them selues chaste for the kyngdom of heauens sake, receaue a farre greater greate of God, then other, and that of Gods very fre wil, who distributeth hys owne to every man, as he thinketh best, and not for theyr powers and facultyes whiche they have receaued equallpe with other. It is therfor manifest, by that we haue here alleaged, making with vs the better parte of the holpe fathers, that some are so indued with holpe matrimonye, and other with holpe chastitie, that the onyl can not commodgously receiveane

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matrimony, nor the other chalstie fot
their furtherance, and therfor it can not
be gathered how the one sholde be co-
pelled and constrained to chalstie, or
the other to matrimonie, having these
fre will and electio barded from them;
so that therbpe the cleane contrarie
may well be concluded: that is to say,
That every man shold take and follow
the kind of ipse destined unto him, wi-
th the a sure and Godlie election, and a
pure and fre wil, seing he hathe rece-
ued of God gftes, and spirituall fa-
ulties to the same.

The thirde reason he saith he bringeth agaynsste me because that in his chesters opinion, I denied the extremitie of his thrid re induction agaynsste reason, seinge I aloue graunted the first parte. Soz belike he supposeþ that God gavethe the gft of chalstie to all, by such an inductiō. God gave this gft to Paul, he gaue it to S. Johan, and gaue it to manie a thousande in tymes paste bothe Mō-
les & Nonnes: Nother hath he at this day withdrawne it cleare a way. Ther

D. q. fo:

Bucer to the holy

for he geueth it to all desiring it har-
te lie, and labouring greatlpe to obtai-
ne the same: Whiche when I denie, he
requireth of me an expressid testimonie
of scripture, wherby the largenes of
this gyft sholde not extende so farr as
to al; & accuseth me of bushamfastenes
and rasheue s for deniunge I knew not
what. To say, bcause I denied with-
out an expressed testimonye of scriptu-
re, that God geueth the gyfte of cha-
stite to all willynge, and to suche as
laboure for it, seing I graunted he ga-
ue it to some.

Wypn- But when Wypnchester had be-
cheste r thought hym self that I derided not
in myt to without authoritie of scripture, that
Bucer, God geueth the gyfte of chastite to
that he al: at lengthe he hym selfe recypteth the
speketh testimonyes of scripture, whiche I fo-
with- inwe in thys behalte, after he had luff-
out scri- creatlpe refresched hym selfe with hys
ture, raylynge wordes: namelpe thys. i. Lo.
pet doth in. Every man hathe hys proper gyfte
he hym- of God, one after this maner, an other
self reci- after þ. And that one is called to matri-
te the troupe, & an other to chastite, as god cal-
leth

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seth one to bōdage, an other to libertyp. scripturē
But whē he seeth y these testimoniēs res whē
of scripture are more eupdent, then he che he
can cōfute, he passeth them ouer stout- follo-
ype, and in the meane season maketh weth in
an out crpe, that I am a stowte defens thys be-
de, and sapth. I had not in mynde by halfe &
these thynges, to debilitat and ouer- teacherth
thowē my reasons, whiche I brynge not whē
conceruninge Goddes diverse gyttes, ther thei
yvocation. But he bryngeth no other be well
argumente of thys hys crakynge, saꝝ recpted
uyuge alloneyl that schoolishe reason, or no.
which ryght nowe we confuted. That
bothe gyttes are offered unto all men,
els shoulde there be no chose of the one
because of one parte there is no chose,
& it can not be wel sapd, y he may take
chaſtitie, which maye not also leaue it.

But we haue shewed that bcause
God hath offered to hys in hys scrip-
tures the fre election of diverse thyng-
es, it foloweth not therfor that he ge-
neth to euerpe one lyke power for bo-
the partes, and for euerpe thyngt lyke
gyttes. for God haue set forth (as I
foresaid) to all men death and lyfe, and

D ij the

Bucer to the holp

the fre election, whiche he hath leste of them bothe: But for so muche as the holpe chose lufe, receauptinge Christ in fapthe, that can they not do withoute they be indued with the spirite of fapthe; and they can not sinne, that is chose deathe, bpcause they haue remauninge vpon them the seade of God, that is to sape, the runcerce & strength of fapthe, and blessed regeneration, and per bp thys gpfte of fapth it is so farre of, that y fre wyl is taken fro the godipe, I also moche that bp thys gpfte theyr wyl is made fre in dede at the fyrste, as the trewe libertie com-
g. Co. iij meth of the Lordc onelpe and of hys spirite. These thynges whiche he Thys is bryngeth oute of hys philosophye. He false pfa that can take, mape also leau, els were man can it false, that he can take, perhapne no do any thyng at al to this present disputatio, thynges & are verie vaine, in this owr matter. by the gfor we entreat of here Gods gpftes gpfte of and faculties which are not genen to god, that bothe partes, but to one. gfor he that he mape is indued with the gpfte of wisdome as well o faithe; we say with good reasoun that not do the same, he

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he maye be wise, and not as well, that he may be foolyshe, That he may beleue and not as well that he can not beleue. And so after the same maner, he that hathe the gylte of holpe chastitie, we saye with good reason that he can lyue a solitary life with godlynes; and not as well that he can receave the contrarie wape of lyuyng. Be se (moste devout men) into what scoolyshe reasons (vnselye for our profession) we are wrapped, whyles we wyl answere thys Bishop to euerye poput:

Item wolde I, that Wþþtchesteþ good
wolde made answer to thys, whyles lyuyng
he contendeth that the gylte of cha- about o-
sticie is geuen equally to all men, and ther- þ
that they which burne in the dunmarþ hath he-
d ipse, and are destitute of thys gylte not but
are destitute of it by theyr owne igna- by þþ
unce and slaggishnes. Howe com- culer gif
meth thys facultie and wyl to recea- te of god
ue and to use thys offered gylte of cha- where-
sticie to other, who lapuge a syde al ig- with tho-
manie & slaggishnes receave þþ gylte of se other
chastitie offered the: whether haue they are not

D iiiij it of þþmbo

Bucer to the holy

A secte them selues or of God? If he say of the
of here, selues, he shall affirme with the Pelagianes,
that a man may haue some good
thyng, which he receaueth not of gods
free gift. But if he saye of God, the
must he nedes graunt that therp which
burne not, and upon that receave the
worde of chastitie promptlpe and sted-
fastlpe, haue receaued a gift from a-
bove, which is not geuen to such as
burne and therewpon refrayne not the
selues, how soever theyr ignaunce and
sluggishnes be in the cause. And so let
Wynchester turne hym whiche wape
he wille, yet shal he eþter falle to the
Pelagians, or graunte that such as
make them selues chaste for the kyng-
dom of heauens sake, receave a gift,
which is not geuen to other, that refrai-
ne not themselves, but burne, & there-
fore are licensed to marie.

Mana- But if he go forward vowe to im-
þei, as he putte the wæt of thys gift unto synne,
as of he & specyally in those which as ther haue
retiques receaved therp gift, so frame them sel-
ues to holpe matrimonþ: let hym know
the head we that he maketh with the **Mana-**
wasca- . their

church of England.

ches, pe a with the doctrine of dyuels, led Ma
forbedding holpe matrimonie, And nes who
gaensaynge the holpe ghost, which she hym
weth evidentlye, that matrimonie is take vpō
a holpe thinge, and that they spin not christes
which receave it, but do well, and that shape &
such as burne shold marie, and therbye spirite
do better, then if they remayne vnu. Eusebi
maried.

In this point W[inchester] laisthe sias hist.
against me, that I dreame certayne do-
cations in chaste, and that I retayne
with my selfe a sens in the worde of
vocation, whiche is fare alpenat from
the trenth of the catholike churche. As
thought God had sayned to chalkepe Bucer
certayne bodies of me, and thos by the never
moderation of humors, wherwith he spake
shold be pleaseyd and contēt to receive noz wiz
this gift, that they shold retayne and no such
kepe it without all strivynge of nature rhynge
and without al force. Thes he saith are therfore
my wordes.

Trulpe seing the holpe ghost by his cheste
seruant Paul le setteth Godlye man make ih
trmonie enongh Gods holpe voca- a lye
tions, Christian men can not cast me in upon
the hym,

Bucer to the holy

the tethe, for gladly usyngh this word,
Wherby unto god & our maker with
a more ful confessyon I may referre all
good thinges, who bringeth to effect al
thinges in all men. Rather do I retayne
wyth my selfe anpe sense of this woorde
contrarpe to the treuthe of the catolike
church. For thos thinges, concer-
ning the moderation of humors, which
should bringe to passe that souche as are
indued with the gift of abstinence sholde
retaine and kepe this gift, against all
stryke and force of nature. Bynches-
ter hath brought furthe of his owne,
and not of myne, for he never read the
in anie of my writtynge.

god ma-
kesh & a-
pointeth
his, ye-
ven fro
the mo-
thers
wombe
vnto
thos thi-
gs wher-
unto he

But this (takinge for example the
eternall woorde of God, set forthe in
the holpe scrryptures) I confesse not
without cause, that God, who bringeth
in all men all thinges to effecte by his
everlastinge wisdome, reachinge migh-
tely from ende to ende, and guidinge
all thinges plesantly, lyke as he calleth
his elect, benginge nothinge, to be som-
what so calleth he them also to the it-
being, and to thos thinges wherunto
he hath destynid euerie man. And that
he

Church of England.

he fassponithe the to thes gifteis assig- hath des-
ued of hym to eche one , in thep mo- tined e-
thers wombe . And also that from the very ma-
mothers womb, he seperateth them to
him selfe , and that he maketh apt and
instructed them with the gifteis both of
bodie and minde to the selfe same off-
res, that they map receue them well
and hapilpe to the glorie of his name
and edifying of his churche.

Notwyrthstandinge God hath the
heates of oure head numbered, and not
one of them perissheth from our heade
without his sure prouidens, and sholde
he not then certaintelpe determine befo-
re, in wherber kynde of lyfe euerie man
shold serue him, other in the state un-
maried or maried?

Euerie wise workeman in his worke —
forcasteth and shapeweth all thinges to
the ende, which is apointed in the same
worke. And should we doubt that god
(who alone shapeneth all our members —
in y darkenesse of our mothers wōbe) —
forechasteth and appointeth all partes —
and possibilities both of bodie and min-
de, to y selfe same functiōs of life wher-
unto he hath chosen eche one before —
the

Bucer to the holy

-the creation of the worlde.

Dionis. But bþcause our flesh and Sathan
sins Bis do euer strive agaist gods spirite with
shope of in vs, as longe as we lye here, in all
corinthe vocation and commaundement of God,
writ an we acknouledge and that gladlie, that
Epistle in receauing & retaining godly chalenge
topp Gu. we sholde strive and fight against these
osians, oure perpetual enimies. Yet notwithstanding
wherpu standing, þcause the holie ghaſte him
he admo ſelſe willeth them that can not reſtaine
niſſheth to be copled in matrimonpe, and decla-
& iſtan rethe openlpe that this is better for
þp exhor ſuch as burne: and willethe thos wemē
teſt ther that are in ieopardie of unpure lyfe to
Bifhop marie, we affyrm hereof that the bocca
Pincus ſide of matrimonpe sholde be obſerved
that he and proued, if anie fele him ſelſe to be
will not in a haſarde by the reaſon of to fervent
lapd the burning. yet not furthwith. For we te-
brethren aſte that firſt of al christes spirite muſt
with the be caſted upon, which is the guide unto
great all veritie, and wherwith Gods chyl-
burthes dien are leade in all pointes. After-
of copul ward that counſable muſt be demoun-
tion to ded of godlye and wypſe men, and ſpe-
howe expaſſe of ſuſhe unto whom the Lord
hath

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hath peculerly committed the charge challice
of them. Laste of all, that it must well for so he
be consideryd by the same syrpte of myght
Christe, what thos offyce and functionys chauice
of ipse be, wher unto God hath called to put y
enerye man, and whether kynde of ipse iuritute
chastitie or matrimonyp (in goyng about of manie
thos godes Godlype) is moste commen- in a has
dious & profytale, or incommodious & farde.
unprofytale. For he is a veray foole Eusebe-
that consyderithe not Gods wrothe in us de re
other, but he is more foole that consy- clesias.
derith them not in hym self. Whiche the Histo. li.
wyse men of the worlde knewe so, that iiiij. La.
theyr iudged them not without cause to xijij.
stryue against God, which go about to
applye them selues to other actions of Eusebe-
ipse, then theyr perceave them selues to
be borne and made unto. Upon this y
holpe fathers also, as it is to be sene
by the places aboue rehersed, gnueth
them counsayll that will take vpon
them the unmaried state, syrpte of all
devoutly to examine them selues, and
to knowe whether theyr haue receaved
strengthe and giftes of God to this
kynde of ipse,

Emonge

Bucer to the holy

Win-
chester's
notable
quar-
ting.

Emonge all thes thinges , what is not taken owt of the holpe letters , what is not agreeable to the catholyc he cōsent oft he holpe fathers , what spnallpe dothe not condescende to the trewe holines . And by this pe perceave howe vngodly Winchesters quarellingis , in that he layeth to vs , that we make such a gift of chastitie , whiche may now be properlpe named vntier continence , nor abstynence , nor impotence , nor yet the vnaptnesse of the bodpe to fylthpe lustes . And that we make the tokens of thes gift , to be moued by no prickinges of nature to fylthpe lustes : lyke as the tokens of the vocation to matrimo npe , yf men (after they haue loste with riotousnes and excesse in carnall pleasures , the gift of chastitie) fele them selues to be inclyned to matrimonye . But where hathe he read thes thinges in anie of oure writtinges , or in what communication hath he euer had the of us ? Seinge therfor he hathe remissched his writtinges with such manfeste and open ipes , pe perceave what credite a man shold geue to their testi monies .

churche of Englan^d.

monies. We following out oulpe M.

Jesus Christe in heauen, name the gyft what chastitie, abstinenſe for the kingdome gift of of heauens sake & a spirale of chastitie & chastitie vncorrupt holynelle, wherby they may is called that are indued therwith, bringe fre and of from matrimony, cleave so moche the what et more without ſeparation unto God, ſect it is and receane so moche the loouer and ſtedfaſter the holp minifteries and ofſees, to the whiche matrimony ſhuld be a hinderance and impediment. As for impotence, and the vafities of the hōde to ſyliche lustes, are mete naues for him, that maketh a ſorte of ſuch things, for the whiche the ſon of God was crucified. So therfor we make not that, no man or ſome man feleth motion unto ſyliche lustes, or tokenis of the offeryd gyft of chalſpe and matrimony. But as I ſaid, the counſaples of parentes, and of godlye and wylle men in Chryst, and the very fyne Signes tions of the lyfe offerid from aboue, & of þ gift the Godlye affaires readie at hande, of chasti whiche in chastitie or matrimony may tie, comodiously be take to gods glorie, & to the

Bucer to the holpe

the furtherance of the church. Also the Godlye propensions and inclinations of mindes to other kinde of lyfe, & the facuties both of body & minde. Certayn lyfe the unmaried state of it selfe please not God, and therp receame the raiwarde of the foolish virgines whiche take and kepe it not for the kingdome of heauenis sake that is to say, that they may be the more readye, stedfaste, and fruiful to serue the lord in more large charges and dutyes, then the married lyfe can sustayne, and whose utilite extendeth farther. Thes tokenes therfor wolde we haue suche to obserue, that make inquisition whether they are called to the state unmaried or no. But by cause (as I haue said) the holpe gooste, the chefe teacher and distributer of new holynes pronounceth evidentlie hym selfe that suche as burne, that is, (as Chisoltome expoundeth) such as sustaine moch force and burninge, and for that cause are in ieopardie of fallyng, shold put them selues out of such a dauniger be matriuomie. We can not gain sape noi ought noi, y. they habbe

burning
is also a
token of
the voca-
tion to
matri-
uomie.

Inductio

Chapte of Matrimonie.

Inhalme such force and durtouinge , and
can not avoide it by prayers or triste
mortifying of the fleshe , and also per-
ceave that they haue more occasions
offered unto them to serue God accor-
dinge to his preceptes in matrimonye
then chastite , do wel and Godlye being
thes tokenes declare their vocation to
matrimonye .

Now haue I sufficently spoken con-
cerning the fyrste place of our defense,
wherin I purposed to proue , that cer-
taine are so called and geuen from an-
bone to holpe matrimonye , and enoughe
them , not a fewe indued and geuen to
the holpe ministerys of the churches ,
that they shalde frustrat theye laboure
in prapryng for the gift of chastite , and
should never lead this kynge of life god-
lye nor yet happily . The whiche things
(most devout men) I comitte to your
judgement , and all other mens that
wyl read and consider godlye what the
holpe letters in all places both teache
in preceptes and set furth in examples .
ffort concerning Gods omnipotent
power , godnes and wisdom which , brin- of what
print
plene

Vicer to the holpe

thā may geth to effecte all thinges in al men. He
decerne condarelyc, concerninge the vacatiō of
& iudge the chylđren of Gods renocation, & cer-
of y pre. taine motion in all mē through his spi-
rit dis. rite. Laste of all, concerning the verpe
putatiō, matrimony and chastitie, and the vse of
them bothe in the church. Besydes this
consider ye, what that greatly to be la-
mented experience of so longe time, tea-
cheth, monisheth & vanquisheth, which
the holpe ought never to contemue, be-
cause it is a token of Gods workes &
gifteſ. Nother do I doubt but who so
knoweth and wapeth all theſ thinges
Godlie, ſhall thoroughly perceave, that
the far greater parte of men, & among
them, betie thanke holpe and Godlpe,
whiche are by all meanes prepared &
ordained of god to minister y churches
are ſo made, called and geuen to holpe
matrimony from aboue, that they can
not demaunde of God, nor yet vſe the
giſt and vſe of the acceptable chalſtitie
vnto ḠD, that is to ſay, whiche
auaileth to y ſetting furth of his king-
dom, ſeing that his pleasure ſhould be al-
together by faith prefarrēd before all
mans judgement and boſe. And that
all thinges what ſo euer Winchester

churche of Engelande.

bath brought to the contrarpe at halme
vngodly, & brauling scholishre reasons.

Now therfor wil we passe ouer to a
other place of oure present defense, and * And d
teache, that what so euer be in the off- ther pla
rid gift of chalstie geuen other to all me ce of this
indifferentlye (which Winchester will defuse,
hane) or to certaine onlpe, and men cho- what so
sen from aboue for the same purpose, ener be
(which we haue proued and vanquis- of y gift
shed by the woerde of God & authoritie of chalst
of the holpe fathers) * Yet that this is tie, yet y
cleane contrarpe to the lawes of God, this is a
and of the church, & agaistste the autho- gaist y
ritie of holpe fathers, to require at this lawes of
vape the foresweatinge of matrimony god and
and abstaininge from the samie , of all the chose
such as muste be admitted or are admit che , by
ted into presthood or professyon of solp cause
tarines. If past therfor I exhorte all me abstainers
that loue christes kingdome, & that desp- ce from
the comelynes of Gods howse, and holpe ma
the rew holines of preestes to be resto trimony
red again, that it maye be Godly pon- is requi
dered what God him selfe (who alone red of al
honwirth what gyft he hath geuen or preestes
will geue to euerye man , and what and solp
is more decent and furtherance to the tyme

E n preestige parson,

Bucer to the holy

ppostle ipse teacheth and comandeth
concerning the mariage of prestes, in
that he dothe it in two places by hys
Apostle Paul, & in thos places wher as
he speaketh evidentlye of the holyness
and vertues of preestes, that a prest
should be the husbande of one wife, &
a good instructor of his children. Thys
doth he set to be the chefe of thos vert-
ues which he requireth in a Bishop &
other ministres.

Then do I desprie them to confert
Godispe with this holyp precept, y lawe
of y rottish seate (whose defense M. vñ
chester hath taken vpon him) wherbye
no man be he vener so holp in all his
lyme, or furnished with all giftes of
the holyp ghost to the ministerye of the
holpe church is admitted in to the order
of prestes, without he vowe him selfe
to be the husbande of no wife q is put
besyde his presthod, whosoeuer mar-
rieth a wife therin, and then let them
judge whether this lawe of the pope of
Rome, be not cleane contrarie to the
lawe of God: ffor God as well in the
order of prestes as of Bishops doth
both.

churche of Egelande.

both require, and also plainlye abhempt,
a maried man. But the pope of Rome
both mother admitt a maried man into
this order, no: per hpe any meanes suf-
ferish him therin. Let Winchester ther-
for expounde vnto vs, how the pope of
Rome, an earthly God, therin speakeþ
not cleane contrarpe to the heauenlype,
and truwþ God.

Here þf Winchester sile to the au-
thoriteþ of thos fathers which wolde
have this piecþ of God so to be vns-
terstended, that therþe theyþ should be
excluded from presthoode, which haue
more wþnes then owne, and yet theyþ
should not be admitted to presthood whi-
che haue one, and will kepe her in the
use of matrimonupe, and lape againste
hs the charch of Egypþ, of the chalke, &
of the apostolþcall leate, which now in
S. Hieros spine were wont to receaue
soþ prestes none, except theyþ wer other
no maried men, or els had resigned it.
We agayne lape vnto him. If þt the
saing of the holpe ghost, in the whiche
is not one wurd wherþe may be ga-
thered, that he onþe should be admit-

C in ted

Bucer to the holpe

fed to prest hood which was, and is not
the husbande of one wife. f further more
the Winchester is not ignorant, that no
lawe, ne celarpe for quare helthe, can be
apointed by the authoritie of holpe fa-
thers . Also he can not denye that **S.**
Chrysostoms authoritie and others þ
make with vs , sholde be anie lesse sett
uppe, then the authoritie of his holpe fa-
thers, þea theirs sholde be so moche the
more sett vp, as their interpretation is
more agreeable with the wordes of the
holpe ghooste. But they vnderstoode &
expounded this saying (the husbande of
one wife) in the same meaning as we, &
twight plainelye that the holpe ghooste
by this precept, that a Bisshope shold be
the husband of one wife) wold commi-
te the dignitie of matrimonye, and con-
demne before thos heretiques , whiche
blasphemed that there was some vnu-
erences in matrimonye, & that bicausse he
teacheth in this place , that matrimo-
nyle is such a holpe thing and honeste, þ
therwith a man may ascende, þeven un-
to þ holpe throne, that is to say, the seat
of a Bisshoppe . In fine Winchester
þoweth also this , þ **S. Chrysostom**
inter-

churche of Engelande.

interpretation, & others making with
vs, is rejected of none of the holpe fa-
thers, that it shold not be counted to be
of the right opinion, no trulynot of S.
Hierom, who notwithstanding alledged
it in expoundinge this place. Let win-
chester therfore now declare, by what
authoritie þ comis the seate prohibith
to followe S. Chrysostoms opinion, &
other fathers that agre wþth vs, and
constraiñeth (leavinge this as erroni-
ous) to followe the interpretatiõ of S.
hierom, and such other that make with
him. Lethym shewe, whye it is thrust
furth unto vs for a catholik law which
was never catholike, no not by thos fa-
thers þ allowe it. Furthermoꝝ Wicheſ i. Titm. 5
ter knoweth that the holpe fathers ma-
de syrme with manie lawes, and that
with the lawes of God, that no man,
what so ever he be, sholde be admitted
in to anie degree of the Cleargie, or els
if anie be admitted, shold be sufferid to
remaine therin, if he be founde to haue li-
ned or do syue, of anie likelihoođ, with
impuritie & uncleanness of life: moch les-
se if he be founde to liue dishonestly in

Sixt. the

Bucer to the holpe

the face of the worlde. And so therfor
let him make answere, what spirite the
Romains folowe, and such as make
with them, whē they exalt to the cheſt
orders of holpe miniftere, and ſuffer
therin to remain, & that now ſuch a long
continuance of tyme, them that Iyne n̄
open dishonestie. Let him alſo ſhewe
what spirite ſhould be thanked for this,
that they not contented to caſte from
holpe miuiſteries, but beſides that pu-
nifche cruellpe preſtes that marie wi-
ues, againſt diuerſe lawes, & thos apoi-
ted by mā, Iyne they never ſo Godly &
holylp, and be they never ſo ſtudious
& apt to edifie Gods churche. And in þ
mean ſeafon preſtes and Bifhops im-
plicated in maniſt hore huntinges, de-
ſyllinges of virgines, adulterie, and
other greather iuſchewes, and which
neuer came to the perfect knoledge
of anie parte of the paſtorall iunupſte-
rp, & moch leſſe purpoſed by al meanes
to go about it, they do not onylpe leue
vuponiffhed, but alſo eft ſones ador-
me them with the cheſt and highest de-
gres of þ ecclesiatiſcal dignitie & power.

churche of England.

• Besides this Wypnchester knoweth I haue
also that all the fathers acknowledged etc pf it
that chasitie, thowghe it be vertue be not
kept for as moch as perteyneth to the taken y^e
bodie, yet that the hypochrypse of it is thou
abominable before God, pf it be not mapest
taken and hepte for thyrs intent, that e- haue the
veryp man mapre cleave so moche the more lo-
more without separatiyon unto God, ser io
and exhibite hys mynisterpe unto godlye
hym the more perfectely to the edylpe dedes &
enge of the churche. It is knownen bne ministe-
to hym well prouyde, as I suppose, y^e rpes, is
Sayne Chrysostome writteth vpon abomi-
thyrs place of Sayne Paule. (Thys nable to
do I saye for your profitte, not that I God,
shoulde tangle you in a snare, but for
that which is honeste and comely unto
you, and whiche hereunto conducedeth,
that ye mapre perfectely, and without
separation sticke unto the Lorde) that
she is nother virgyn, nor yet honeste,
whiche is wrapt, and tyed falle in the
cates of the worlde. For the Apolle
when he laid, that a woman and a vir-
gyn are separated, in so sayng he sette
the difference betwixt them, that is to
saye,

Bucer to the holpe

fape, because the one taketh care for
the thynges of the worlde, and the o-
ther for the thynges of God, and gave
a definition of a virgyn, not matinge
nor continence, ἀρρενοπεπειρυμοζύνν
καὶ τωλυπεπειρυμοζύνν other to be de-
livered from the cares of the worlde,
or to be wrapped in them: Wherfore
the holpe fathers made never so mo-
che of chastitie, for all they counted it
of great valu, but that they supposed
marped men shoulde rather haue the
gouernauice ouer the churches, which
setting a part a worldly busines, shoul-
de be more geuen to heauenly cares:
then virgynes and unmarped, whiche
shoulde be slacker in the trewe studye
of religyon. Wherof S. Hieronim writ
these thynges agaynst Jouinianus. And
howe commeth it to passe (pe will say)
that the unmarped est sones in y preste
spe ordinaunce is not regarded, and the
marped chosen? Because purchaunce
he hath no other workes agreeable to
hys unmarped state. M^r els is thoa-
ught to be chaste and is not, or elles
hys chastytye is flaunderous, or els
at the

The ho-
ly fa-
thers
had ra-
ther ha-
ne had
shepeher-
dis ma-
rped me
geue to
holp thi-
ges, then
unmar-
ed, im-
plicated
in the ca-
res of y
worlde.

churche of England.

at the least, wþse þy s chasitie he
waxeth þye impudic, and whyles he
standeth in þys owne conceit of the
onelpe chasitie of the bodye he neg-
lecteth other vertewes: Mourtissheth
not the poore, is greadpe of moneþ:
these are þys wordes. Beholde þys
man of God graunteth worthilpe to
be secluded from holp ministerpe, not
þhem allouely whose virginite is fap-
tied, slanderous and suspicioñs: but
þey also whose virginite wanteth o-
ther vertues and workes correspon-
dent to virginite:whiche uourpshe not
the poore,whiche are couetous or gred-
adþ of moneþ.

Here let Wynchester make answer
þy what face or audacitie, the Romylsh
seat and suche as make with it, may in
þys cause bryng þe aganste vs
the authoritie of holp fathers, whiche
requyre not of þey preestes so moch
as the chasitie of the bodye, and moch
lesse suche a chasitie, whiche (al world-
lycares set a parte) shoulde be one-
lpe geuen to heauenlye thynges,
þy suche severitie and such cruelties,

That
whiche
shoulde
be chie-
ly sau-
ght for
in the
chasitie
of pre-
stes the
abstinen-
ce frō þ
bulgrys

Bucer to th choly

of the
worlde
is cleane
neglec-
ted of
the Ro-
manes.

Howda
cant
Wyn-
chester
is from
the cares
of the
worlde

as they make diligent searche that no
man haue a leauful wylfe? And here lett
Wynchester also exampne hys lyfe,
hys dedes, and hys Episcopalle go-
uernaunce, and acknowlelege hym self,
how farre wylde he had declared hym,
to be from such an one as the holynesse
theres confesse to be onely a Christian,
muche wylde from the chastitie that
ought to be in a prest. And that fyrt
of all performe in hym selfe: then re-
quyre and put it from other, whether
they be of the Clergye or of the Lay-
ype, which at some tyme were fruetful
unto hym. I call not here to remem-
braunce how he refused or tooke upon
him worldly busynes, and functions
whiche pertayned not to a Bishoppe:
howe he diminished or increased the
populions court in his familie. Let him
be his owne accuser and iudge: but ac-
cordinge to the lawes of God and the
churche. In verie dede I chatter not
furthe as he reprooued me in his last
epistole (if he haue done his priuie
service to the weale publike, and edifi-
inge of the church: for I knowe what
aruba

churche of Englaunde.

ambasages S: Ambrose hath gone for
his rulars: and busines S: Gregorpe
hath done for the Romanes. And what
other molte holpe fathers tooke vpō
them at the present necessities of their
princes, and of Christes people, & for
the commune weale and trauqulitie?
But for all that what a crosse it was
to them to be absent the space of one
houre from their proper ministeries,
they have witnessid in verie deed: and
not in wordes onelpe.

But Abynchelster doubteth not of The old
thys also, that emonge al the olde an. aunciente
tiquitie of the church it hath ben couen iudged
red a madde thynge, þf any had rather it a man
the churches shoulde be destitute of all thynge
pastorall cure, or destroped by maner. þf the
flest wicked shepeherdes: then to be mi. chur-
nistrede Godlie & helthsomlie, by god. ches had
lie & apt ministers, thowghe they were bē sover
maried.

Epiphanius wriete he that when in stred by
his tyme the lawes were putelie ob no pasto
serued, ther were none taken in to the res or
order of elders, deacons, or subdeacons els verp
but they that wer eyther without a ill huma
wyfe ryed,

Bucer to the holy

wpfe, or els had refrayned ihē selues
frō their wpfe: yet doth he graunt that
at the same tyme in certaine places, the
custom was to chose thos, that as yet
begat childre in to this order. And wile
teth that the cause therof was emonge
some of the multitude of churches, that
wanted ministers, and the lache of ve-
rie chaste men, which notwithstanding
shold haue bþne instructed in other ne-
cessarpe gþstes also of holie ministerie
emonge other the fainte obseruation
of the lawe, and the proper minde of
thos churches & bisshopes whch recea-
ued in to the higher orders of holie
ministerie, such that as yet, begat chil-
dren. For all that, this man of God is
not in opinion that thos churches, or
bisshops shalbe excluded from the ec-
clesiastical communion, or that they shal-
le be barred from this libertie.

Epiphanius was
in opin-
on, that
wheras
wante
mete mi-
nisters,
there
should
marped
men haue
the go-
vernaū-
ce ouer
þurc

It appeareth also þ D: Vietom was
in the same opinion, wherfore Epiph.
reputethe it not vnto them for anie re-
proche, whch receaued maried men in
to the ordre of preestes driuen by the
want of unmarried ministers, whiche
had

churche of Englandez

had ben apte to seide the Lordes she- then
pe. For he acknowledgēd to be farte good
better to have apte sheperdes of the ryghte
people, thoughē they be marped men,
then none and buspte. Albeit he iud- Epipha-
ged them, whiche dyd it, other by the misand
waste and imperfection of more leue. Vicom-
re or sharpe disciplyne, b̄z els because cosit not
they supposed it to be more fyt and cō- the fla-
modyous, to haue declyned by so do- gitious,
ynge from the receaved disciplyne of whiche
the churche, yet dothe he not count thē by no me-
scismatyques, nor write onghē ve- cessitie
hementer agaynst thē. He noteth them made
onesye to make a certayne declinati- marped
on from the more spacie disciplyne men the
me,

nars o-

He that shall nowe reade wthē a ver the
good zeale and devespe consyder the Chur-
che thynges, whiche the holpe fathers thes,
have lefte in wrytnges, partely con-
cernyng the relygyon of holy minist-
ry, & the holpnes of ministers, & partely
also concerninge chalitie. We shal ne-
ver stande in doubt, that those verē
holpe fathers, thoughē they praysed

the

Bucer to the holy

the no;
by fath-
er wold
at thys
day cast
forth the
bnma.
ryed p
take the
cure e-
uer the
thut.
ches: and
wold set
marged
men in
thep^r
place.

the unmarped lufe. If they were now
present, and sawe those unmarped men,
which now many peareyn haue had the
gouernauunce ouer the churches, wold
by all meanes exhorte that, by admitt-
ting mariage of prestes. Yet some re-
garde of godlynes, & disciplyne might
be renewed in thys order, and that (lets
tynde a syde those unmarped men,
that he nowe destrope the churches so
miserablie) maried men, yf they were
indued with anpe godlynes, and kno-
wleage and cure of Christes kyngdom-
me, shoulde verye sone be receaved to
take the cure of the churches. And ma-
ried men (yf they be godly, & instru-
cted to Christes kingedome, and of a
good iudgement) mape edifke Gods
churches: whereas vngodly men, and
suche as haue nother the studye nor in-
telligens of Christes kyngdome, may
rather destrope the churches, then edi-
fie them: Though they be more chalte-
then stones. They are vngodly and
without all knowledge and studye of
Christ, whosoeuer personne in they: ma-
yest mischences. There therfore let

Dpushe

churche of Englande.

Wþpnchester answere what authoritþ
of the olde auncient, the Wþshope of
Rome with theþ adherentes folowe, The old
for so moche as now of late they haue fathers
sufferid Christes people not onlie to be suffered
robbed of all apte and mett sheþherdes (the chur-
ches which how great a damage it is, thereto to
þe most deuout men, now perceau & be minis-
teþ, whiles þe go about to repaire eþ stred by
monge þow the ecclesiastical busines) ispe m2
but also to be dissipated and oppressed and that
in the steade of sheþherdes, withe to in theþ
manie reproches of men, & to be withþ prescusing
out all Christian religion: and that at
this dape they had rather all christian
religion, sholde go to wrache, then to
suffer suche afflicte & decaide churches
to be ministred by maried me, that are
godlie and iustrincted to Gods kindo-
me. Moreower auncient trewe bis. The old
shops receaued to teache thei people Wþs.
in their presens lay men, and thos also shops re-
maried: wheras they founde them to ceaued
be more apt for this office then them both the
selues. But our bisshops (which in the lay men
selues and theirs no less conteine the and also
authoritie of the olde auncient then husband
ff obiect men,

Bucer to the holy

prefar. obiect it odiouslie against vs (before
red thē they wil lisele maried men, be they ne-
before ver so holie and apt to teache Christe
them sel to bestowe the talentes they haue re-
ues to ceaued of the lordē in feadinge the lordēs
teachy people flockes, suffer rather that the lordēs
when flockes want not onlie the pasto-
they res of everlastinge syfe: but also be
founde scattered abroad, torne, and lost by ma-
nifest theues & robbars, that is to say.
the more such as come vp some other wape, &
mete fedē thē selues,ffor how many devout
thervn. mē, and such as were called of the lordē
to then de him selfe to feade Christes people,
themsel haue byne druyē from this ministery,
ues. by this forbeddinge of matrimoniē, þ
Eusebi great lie to be bewapled wāt of good
us de pastores declarethe more thē so moch,
ecclesia. And this seing Wypnchester perceas-
stica hi. ueth sufficienly, whp doth he not sup-
sto. Li. pose & thinck þ therin the authoritie of
vi. Ca, the olde auncient sholde be folowe, to
þd. thentent he sholde iudge that princes &
bisshops owght most especially to re-
garde thys, that Christes doctrine,
and disciplyne mape therebpe be pu-
telpe and faythfullp ministered to his
peopl;

churche of Englande.

people: and that they sholde admitt to
this office, whome so ever it appered
were made and instructed of the Lorde
theredonto: and therfore also called:
whether they lyue holilpe and godlye
in matrimonpe or chastitie: seynge
that the trew chastitie whiche the ho-
lye fathers sowghte for in the mini-
stres of the churches , and whiche
alone is acceptable before G D,
hathe a good whyle a go ben leste of
to be searched for: and that whiche is
accustomed to be searched for , hathe
brought suche a great spnkpng e pud-
dle of impuritie into the order of pree-
stes. ffor that the Churches shoulde
haue ver y holpe and profytble pree-
stes. We knowe it muste nedes be
profytble to all mens helthe. But
that preestes shoulde onelpe be with-
oute lefull wyses, whome I pray you
dothe it profyt a pynne : yet what a
rupne and decay it hathe ben and is to
the churches , who can expresse it , as
it shoulde be? ffor al lye thys is also
manifest unto Winchester, y a bothe please
ff q

No com-
strained
dowes
please
can God.

Bucer to the holy

What bowes can not be acceptable before G D, without it be taken by the faythe of hys worde and be of power to sanctifie hys name. And he knoweth howe uncircumspectly, and constrainedlye and howe many tymes vngodly bowes are made of diuers preestes, and monastical parsons, whiche emonge a thousande, truelye scarce one hath in mynde to kepe, especially godlye, to saue, to serue God therelpe, and to execute the ministerye of the church so moche the more holpe and fructfullly. Whiche they all declare to gruelype, who are by no extermal compulstion restrayne, and had rather take vpon them any labours or paynes, then those that properlye pertaine to the monastical and priuelipe order.

Howe gentlye God & y holpe fa thers tempt ed rash bowes,

To be short Winchester knoweth thys also with what clementye God hym selfe and the holpe fathers remitted them the bowe of chastitie, that observed it euell. The holpe ghooste pla nelpre commanded the yonger wemen to marie, which had broken they first

churche of Englande.

prompte, after they were in ieopardy
of buncleannes and euell reporte. The-
se, seyng they are Gods wordes, bo-
the belongeth unto all, that fynde them-
selues in that ieopardye, that is here
expressed, and also are greater then all
the exception of mans bowe or decree.

Saynt Cyprian perceauynge thys, Cyprianus.
writte concernynge the vrgynes,
which professed chastite, and that not
of hys owne opinion only, but also
of certayn that were of the same order,
yea and of the whole churche to . If
they wyl not contynewe, or can not, it
is better for them to mary, then to fal-
le into the spye, by theyr deliciousnes:
Truely they shoulde offend nother
bretherne, nor systerne. So Saynt E- Epiphanius.
piphanus declareth also that it is bet- It is bet-
ter for hym that leaueth the iournay, ter in ta-
and bowe of chastitie to marie a wiffe luyng a
openly agreeable with the lawe, and so wiffe at
to fall $\tau\delta\chi\varphi\mu\alpha$. that is, as he hym selfe interpreteth it, into the iudges bowe, &
meate of repentance done for a season, whiche fyndyd, he maye be broug- to iudge
ght into the churche agayne, then meat.

If in under then in

Bucer to the holy
under the dissimulation of chalstie,
to be davelpe wounded with priupe
darter, and so for fornication to falle
 στο κατάχριμα , that is, into con-
demnation, wherebye suche are cleane
expelled out of Christes kyngedome.

Augu-
stynus
de bono
viduita-
tis. La.
b. & p. xx.
Ja di-
stinctio-
xxij.
quedā
& xvij.
g. Nup-
tiacum.

For thys cause also were not the ma-
rpages in Sapnt Austines tyme, whi-
che were made after the vowe of chalsti-
te dissolved, nor yet counted damna-
ble. And the great assemble at Cal-
cedonia licensed exprestly Bysshop-
pes to remit the vowe of chalstie.
Also Galatpus the Pope left the we-
men, that marped after they professed
and vowed chalstie to God, to the pe-
owne conscience.

Chere therfore let Wynchester an-
swere fro whens he and hys fellowes
have so moche the more seueritie and
cruelnesse graunted them to make in-
quisition for vowes, then those holpe
tathers had. But what saye I: to ma-
ke inquisition for vowes: To seeke, I
should

churche of Englannde.

Shoulde haue saide, that no man after he haþe vowed chastitie be lefullpe maried. For that the bowes of holpe Chastitie shoulde excell; that is to say: that they who so haue made such bowes, shoulde cleave so moch the more without seperation vnto God, and serue the churche more fruetfullpe, who maketh inquisition? Mother may that fayned matter concernynge the symple and soleinne bowe make ampe thypnge agaynste ihps. For the religioun of all bowes made vnto GOD is equalle, so that the godly shoulde obserue it, þt it agre with the lawe of God; and forlake it, þt it disagre to the woorde of God. It is also evydente pough, that no greater thypng can be in such bowes, as the authauers of that fayned matter make soleinne, then is in the other, whiche the holpe fathers (whose opinions I haue alledged) thought best to be remitted and broken: for with these bowes men haue consecrated themselves vnto God, as it is the chiefe st thypnge required in euerþe godly bowe.

If iij^g These

Wicer to the holp

Thes thinges let Wbynchesters
wape, and depelie consyder, and pf he
cā, shew that it is not here made plain,
that the same lawe (whose defensē he
hathe taken vpon him) whiche forbids
dethē al that are ons receaued or must
be receaued in to the order of prestes
or salitarie lufe, to marpe, cā not onlie
be defended by no authoritie of Chri
stes churche or holpe fathers, but also
is cleane cōtrarpe boih to Gods very
lawe, and also to the trewe and catho
like Canons of Gods holpe churche,
and to the wholl consent of all the ho
lpe and right opinionid fathers.

Herin therfor let Wbynchester do
the office of a bisshop, & shewe (pf he
cā) by trewe argumentes that we are
in an errore, and cease to deprave by
suche triflinge and vngodlie lawutes
the spuine and holie fathers sentenses,
and to peruerte and mistake with his
rapling sophistrie, oure confessiō sett
forthē plainelie and holilie, & to scrape
to gether withē moche a do (wþoking
at oure perfecte & sounde argumētes
here and there a worde by his scoffin
ges

church of England.

ges, & to boalte an dreate hym selfe in
doubfull places, wherin the cause colis-
teth not, leapinge ouer to fanozable &
gently the trewe foundations of oure
confessyon, and the moste clere testimo-
nies of the hol'p scriptures.

For thes thinges are farr baseme-
spe, not onlpe for a Bisshope, but for an-
other man, with that currishe and dog-
gishe eloquence, wherof he coulde in
thes his writinges against me, make no
ther measure nor ende.

And this I suppose be suffycyenthe
spoken conceruinge the seconde place
of oure defense. Wherin I tooke vpon
me to teache, that the auctoritie of the
holpe fathers is cleane contrarie both
to the lawe of God, and also of his
church: for so moche as they require
and compell all that are, or must be ad-
mitted to preesthood or monasticall lyfe
to forsware, and to abstain from ho-
lye matrimonie.

Now let vs make answere to the lye
whiche Winchester fasselpe and wron-
gefuleye lapthe to my charge, wher-
of I intended to speake in some certain
place,

Bucer to the holy

place Winchester denieth that þ same
fained matter, concerning the necessite
wherþe þ father shold be constrained
to geue his doughter in mariage, bþ þ
reasoun of his smale substâce, came into
his braine, which I affir med unto Laton
mus, I harde of him in oure communica-
tione together.

I/ In faith call to recorde Christe oure lord the
iuge of the quicke and the dead/ and the keaper
in memorie of all our dedes / i wordes: and twishe
his anger to retede upon me/ if euer I minded to
faine onc word against him: / I haue not plainelie
declared without anie thought of decipt what so
ever I remember/ I harde of him. Certainlie it se
me to me a verie absurd interpretation / whe-
ter he speake it in earnest / or to prove or mocke
he wot all. yet as fare as I colde gather/ he see
med to me to speake it in earnest: notwithstanding
he soake manie thinges with great arrogâ-
cie in thclame communication whiche were no
lesse made. So: what maner a thing iuge yethis
that he durst defende thos princes and rulars
to do well/ whiche punishe more straitly a sharp
þe their owne lawes/ then gods: and which ma-
ke it death/ if anie prest marie a wife/ but adul-
terie / and horisunting they leauen unpunished?
This dare I be holde / before God the searcher
of hertes to boaste of his gift/ that I euer tooke
care for this / and was verie circumspect in all
strife of religion emonge my aduersaries/ least I
sholde take or declare their sainges or wruttin-
ges otherwise þe they men spake or wrot the.

In alte- But as holte and firmelie as I denie that I
ta episto made amylce upon Winchester even as boldlie doth

church of England.

both he affirme the same. Who therfor shall be la cōtra
the iudge betwixt vs? He despaireth of witnes-
se and witteth that I receave no witnesse/ but
such as are conspired: whom I shoud call God-
lye men/ and worthie credit. And therfor he re-
quireth witnesse of the matter it selfe: And as
Sophocles purged hym selfe of dorage by the
settinge furth of the tragedie he had at the same
time in hande; So dorh he demaude of the righ-
tous good reader whether it be liklie that he an-
swered me at anie time such foolihe thinges/ so
vnsauerie/ and so farr alienat from all knowleg
of scriptures/ leing he wrate thos thinges/ that
I shold kepe secrete/ and suche thinges again as
he published abroad against me the second tyme:
For he wold haue thes his writings to seeme to
haue some affinitie with the knowledge of holi
scripture/ & with the quicnesse of iudgement/ so
that it shold be reckened incredible that he ans-
wered me anie thinge so foolish/ and unworthie
for hem that hath taken vpon him to entreat of
divinitie/ thes thinges dorh he writ in his laste
epistole against me.

In verie dede I wpll with all my
hart admit, to geue sentence of oure
communication, anie whose iudgemēt
and sentense in suche a cause ought
and may haue anie waight. Mother do
I knowe anie conspired, without he
meane suche as haue holpe and
Godly swoare, as I haue done, to chri-
ste, and unto their prynces and magi-
strates. Also I esteme them Godlye
and

We ad
mit glad
lpe anpe
metewit
nessse.

Bucer to the holy

and worthie credit, ȳ may be knowen
to be suche by thepr fructes of godly-
nes. Duche therfor whether thep per-
taine to his householde, or are peculier
Ipe ioyned to me in the lorde, may de-
clare & witnesse, what so euer thep re-
membre of oure communication.

Nother do I refuse the testimonies
of his owne writtinges, but a me con-
tenteth therof to iudge, both how trew
Winchester is in alleaging oure sain-
ges, and how sure and trusie in inter-

Win- pretinge Gods scriptures. He repro-
choster ued me, bicause I kepe secrete his wri-
complai tinge: but if he suppose that his cause
neth ȳ hath therby anie with the more furthe-
Bucer rance, whye did not he him selfe longe
keapeth a go put them forthe? For he affy-
closeth his med that he hath with him his owne
writing hande writtinge. Trulpe I thought it
and pet ever best to reserue it to myne answere
he set as now euerie day the matter it selfe
teih it wyll declare. But at this present tyme,
nor forth seinge I haue nother tyme ne place to
in print set owt all that, I will shewe as moche
hi selfe. therof as is requisite for this present
cause, and that wyll I compare with
hys

churche of Egnland.

hys wrtinges imprinted, to thentent
all men mape se what credite his wri-
tinges deserue, & how they shold be este-
med. ffor þs so be the lawe of witnesse
be comune to vs both, that þerþ tes-
timonies may not be receaved whiche
speake contrarpe to themselves. Win-
chesters owne wrtinges shall conuin-
ce him selfe of vanitie and quarellinge,
and not me.

ffor in his wrting which after oure
communiication he sent vnto me, when
he had gone about to prove that this
place of Paule (But if anye thinke it
vncomelpe for his virgine if she passe
the tyme of mariage) should be vnu-
derstanding of the virgin now affpaun-
ced, and whose tyme is past, when the
father promised to gene her to a hus-
bande. He writ thus.

But (saith Paule) that father being .
of a sprme and stedfaste minde to kepe chesters
his doughter a virgyn nothinge waue. wordes
ring and whiche as yet hath in his han. owt of
des to apointe with him selfe to marre hys had
her or to kepe her chaste. Also the whi. wrtinge.
che is constrainid by no necessarie that

riseth

Bucet to the holy

rise the epther of that, that he can not
easlie finde her a husbande, evyher is
alleged, by the rason of the cōuenau-
tes that are to be obserued, is compel-
led to marpe his doughter; but hathe
the power ouer his owne will so, that
as yet he maye chose whether he will
geue her to matrimonpe or no, final-
lye hathe decreed withe the sure decree
of his minde to kepe his virgin, this
father, I saye, by Paules iudgement,
whiche keapeth his virgin by the per-
petual stedfastnes of his minde as cō-
secrated and dedicated vnto God, doth
a dede whiche profiteth not onlie the
virgin, as he said before, but also the
father him self before God, And ther-
for saith Paul, he dothe wel. And this
is Paules proper meanig, thus moch
hathe he writte, whiche he maye know
by his hande writing that he hath kept
withe him,

Trulie in thes wordes is not ex-
pressidlie set that interpretation, which
Winchester brought in our comuni-
cation together, concerninge the ne-
cessitie to mariage doughter, for y p[ro]u-
xpe

churche of Egnland.

rie & smalle portion of substans, as far
as I vnderstande his wordes, nother
do I knowe what he meaneþ by þy ne-
cessitie to marie the doughter, whiche
shoulde rise of the dyfficultie to get her
a husbande. But that is no matuail, if
by þy space of one night geuen him tote-
spect, and to invent he changed and cor-
reched þy in oure disputation he hadde
sodenly forgotten, if he haue corred
it at all. ffor I vnderstande not (as I
haue said what he meareth by that ne-
cessitie to marie þy doughter, whiche he
writeth to spinge of the difficultie to
get her a husbande. ffor ye se þy he put-
teth a dobble nede, wherby the faþer
shold be cōstraintid to marþ his dough-
ter, one þy is alleaged by the pactes and
conuenantes of mariage, an other that
shoulde rise of þy difficutlie to get her a
husbande, which saing if it be not con-
trarie to it selfe, yet is it verþ duatply
and obscurely cōpakte, ffor it appeareth
not what necessitie to marie þy dough-
ter, can rise of þy difficutlie to get her a
husbād, therfoþ he him selfe shold inter-
prete, what difficutlie to geiher a hus-
band he meaneþ here, whether that þy
riseþ

Bucer to the holy
riseþ of the tennantie and smale portion
of patrimonie, or some other.

I wþil contynewe on to shewe how
manþe wþapeþ his wþitinges disagre
to thþe selues, and ewerte one an other.
Wherof that shal not only be manifes-
te, how he with his oþwe with witnes-
se shalbe conuinced of falshoode, but
also it shalbe knownen that it is no mar-
uaple, if he changed afterwarde in
wþitinge that in oure disputation he
spake bnaðuisidlie, seinge he reuoked
afterwarde thos thinges whiche he
writt with great deliberation, and that
not onylpe in his other, but also in the
selfesame wþitinge, and that openlpe
publyshed abroade.

Understante þe therfore of thys
thinges, which I haue brought owt of
his oþwe hand wþitinge. If þyþe howe
Wþynchester interpreted this sainge
Minto of Paule (and hath no nede) not onylpe
men ad- out of hande, and without puttinge
sertor anie doubt, and in one simple meaning:
Stoicus, but also that he added unto thys his in-
terpretation an assured affyrmans. For
this is (saith he) Paules proper mea-
ning,

churche of Engelande.

winge, Afterwarde, that he hath inter-
preted this place of the necessitie to mar-
rie the daughter, and not to kepe her.
Last of alle concerninge the necessitie
either riseth of the difficultie together
a husbande, either that is aleaged by
partes and conuenauantes.

Now with these thinges confert that
he wrot against me in his sp̄st epistle
which he published abroade. For ther-
in he accuseth me of vngodlye audaci-
tie, bpcause I brought of this place of
Paul, whiche is harde and of an un-
certayne seuse, one sense & that certaine,
which he wil not presume upon him to
do. In very ded(he writteh) I take not Ubiq.
chester
so upon me Wucer that I can owt of
hande opon the harde places of scriptu-
re. And my semeth it is a point of more is an un-
certain
modestie in doubtfull thinges, to make sceptical
coniecture and to be a Scepticus, than confectu-
(as pow do) at the sp̄st dashe to deitt- rat.
miae pe wat not what.

And to make men to have a farther
opinion of this my ignorance and
arrogantye, he subserþbeth greke glo-
ses which being of an uncertain author

Bucer to the holy

Are ascribed vnto one Photius & Decen-
tius, nother auient interpreters,
nor yet of anie approued authoritie.
And whiche both interprete this place
(And hath no ned) not to marye, but
to kepe the wrgyn. And toughe the
one of them, Photius writeth that this
place may as properly be understand-
ed of the necessytie to marye the
doughter. Yet doth he meane the same
necessytie that we whiche shold come
of the condition and wyl of the doughter,
and not that whiche Winchester
hath fained, that it shold eyther rysse of
the difficultie to get her a husband,
eyther be alleaged by the conuenantes
of mariage.

Furthermore this same interpreta-
tion of Photius, concerninge the neces-
sytie to kepe the doughter whiche he
graunteh to be loue no lesse proper-
ly to this place of Paule, then the o-
ther he spake of before. Winchester
in his hande writyng sent vnto me,
and in the same also he hath impre-
ted, oppugnethe and overthroweth
with.

churche of Engelande.

With all his myght and with his moste
presumptionis scoldinges, natynge it
colde, foulpsb, tryslynge, and not agreea-
ble wþþ Paules wordes, but cleane
contrarpe unto them, wherof sone af-
ter I wþll speake more.

To be short, besydes this, that he op-
pugneth so greatlpe, and so shameful-
lpe rebuketh this interpretation, no
more oþrs and Photius ps. Then all
the olde very holp fathers, he laith also
against vs, that in this dehalfe, we
bringe in oure owne fayninges, and
prefarr them before the interpreta-
tion of the olde auncient antiquitie.
For one this maner, after he had allea-
ged in his booke the exposicions of
Photius and Decumenius, of whose
antiquitie for all that he hathe no cer-
tainetie that he wape eþsprite; he say. Se hau-
leth upon vs. this Bis-
shope is
prepa-
red to
speak

But I leaue this to other mens
judgement whether we shoulde ra-
ther geue credpte to the playne ant-
quypte, whiche pleaded the vapuer well,
all casse of Chyrstians, and set-
tinge

Bucer to the holy

Are ascribed unto one Photius & Dennisius, nother ancient interpreters, nor yet of anie approued authoritie. And whiche both interprete this place (And hath no ned) not to marpe, but to kepe the vrgyn. And tounche the one of them, Photius writeth that this place may as properly be understanded of the necessarie to marpe the daughter. Yet doth he meane the same necessarie that we whiche shold come of the condition and wyl of the daughter, and not that whiche Winchester hath fained, that it shold eftir ryse of the difficultie to get her a husband, eftir be alleaged by the conuenantes of mariage.

Furthermore this same interpretation of Photius, concerninge the necessarie to kepe the daughter whiche he graunteth to be longe no lesse properlie to this place of Paule, then the other he spake of before. Winchester in his hande writyng sent unto me, and in the same also he hath imprinted, oppugnethe and overthroweth with

churche of Engelalande.

With all his myght and with his malte
presumptiōis scoldinges , namyngē it
tolde, fouldre, trippynge, and not agreea-
ble wþth Paulēs wordes , but cleane
contrarie unto them, wherof sone af-
ter I wþll speake more.

To be short, besydes this, that he op-
pugneth so greatly, and so shameful-
ly rebuketh this interpretation , no
more oþrs and Photius ys . Then all
the olde very holp fathres, he laith also
against vs , that in this behalfe , we
bringe in oure owne sayninges ; and
prefarr them before the interpreta-
tion of the olde auntient antiquitie .
For one this maner, after he had allea-
ged in his booke the expositiōis of
Photius and Decumenius, of whose
antiquitie for all that he hathe no cer-
taintie that he maye effirme ; he rap-
peth upon vs .

But I leauē this to other mens
judgement whether we shoulde ra-
ther geue credyte to the playne ant-
iquitpe , whiche pleaded the vapuer
all casse of Chyrstians , and ser-
tinge

Bucer to the holy

tinge a part all affections, had religio
in reverence, or to ther arrogancie whi
the being mooste impudent patrones of
the bellpe and fylthye lustes, dare de-
fende (all religiou despised and trode
vnder foote) polluted and wicked coru-
lations before the judges seat of the
worlde, and lest they sholde seeme to ha
ue offendred against Godlynes, he la-
boureth sore with horse and sable, han-
de and foote to drawe hedlonge all in
to the bottomelesse pitt of wickednes.
These are Winchelsters wordes, whi
che declare manifestlye enoughe what
maner a Bisshope he is how Godlye,
how prudent, how meke, how sober,
how chaste, and how quiet.

Thus therfore it is made evydent
vnto us (mooste devout men) how ma-
nye wayes and how greatlye Win-
chester fyghteth with hym selfe in his
writinges, and how he euerteth hys
owne tamges him selfe, and not oulpe
in his latter writinge, thos thinges
that he asymped in the fyrst, but also in
one, and the same writinge publyshed
abroade. For in hys hande writinge he
broughte

churche of Engelarde.

brought foorth unto vs after the maner of a Stoike not onlye with out a ppe question: but also with affyrmance of his owne authoritie , one certaine and proper exposittion of this place of Paule , for all it be harde and darke . But in his imprinted writing he attributeth this to vngodly ignorance and arrogancē , and to the settinge at wought and contempt of the auentur antiquitie , and craketh him selfe (makinge conjecture of diuerse and sundrie thinges) that he now seketh not for an exposittion of anie lykelihood (yet ouer notwithstanding , after the custome of Academikes) but leavinge all affyrmāce , wauethe hpe and doune emonge contrarie sentenses lyke a Scepticus . And notwithstanding in hys hande writinge he expounded thys tainge of Paule , for the necessarie to marke the doughter . And in his imprinted writinge he bringeth forth hys glōse mē , and of them holtehē so , that who so followeth them not is verely ignorant and arrogant , whiche interprete thys place to the contrarie , for the necessarie

Bucer to the holy

cessitie to kepe þy daughter. And al that
he casteth in oure teethe wþþe hys
þye lookes the authurþtþe of the olde
auncient, and thes hys glōse men, and
þe one of them vnderstandeth here
wþþe the olde auntþent, þe necessþ
þye to marie the daughter, wherþþe
the father throughe the state and wþll
of hys daughter is constrainned to
marie her. Yet in his hande wþþtinge
he bryngethe a new fayned iþe, una
knowen to al the olde antþquitþe, con
cerninge þe necessþtþe that eþher
þþpngeth of the dypþcultie to get her
a husbande, eþher that is alleaged by
the fathers conuenantes. And in hys
imþynted wþþynge he oppugnethe
wþþ all hys myght, and rebuketh
wþþ spytifull ralynghes the other in
terpretation of hys Photius and of
the olde auncient. A point therfor now
þowþ power selues what credyte a man
shoulde geue to Wþþnchelstres wþþ
inges, whiche þe se how manþe wa
pes they dylsent emonge them selues,
and evry one an other. And for so
moch.

churche of Engelande.

moch as he is contrarpe to hym selfe
in his writinges & that not onlye in dy-
verse, but also in one and the same wi-
thynge, who supposest not to be cre-
dible enough that he spake one thinge vpo Mi
in the same dysputacion, and after-
wardes wþ the hym selfe, alone wþt an iþer,
þther?

And seþnge he is esþped to hane
wriþtenne suche abþurde thynges
and so farr from the Apostles mea-
ninge, and also whiche are cleane con-
trarpe to hym selfe in hys wriþtynges,
and in the one that was sawght, for
þ space of thre yeres (for so moch was
betwext the communycacion we had
to gether, and the making of the same
wriþting) who may say, that it is not
þer þe iphelpe, that this Sophocles
(whose fable so longe sawght for be-
fore is so þil wriþten) dyd not also
speake in that troublous and feruent
dysputation suche thinges as were far-
huseñly for him, & moch leſſe seþly for

Bucer to the Holy an Apostle.

How
Wypu-
rhester
burned
in oure
Disputa-
tion,

He denieth that he made anpe con-
fention wthy me, in thys dysputacion.
But I sawe hym in suche an heat
throughe contention, that his verpe
vawes in hys handes shooke and tre-
bled (whiche I never sawe in all my
lives tyme in anpe man before) as oft
and he herde ought of vs that offend-
ed and mislyked hym, and speyally
of the verpe well learned and Godly
dysciple Alexander Alesius (whom I
brought in companie with me) had
spoken anpe suche tyme. But let this
be sufficient concerning Wypurches-
ters lye.

But for so moche as here in thys
point he rebukeht vs to be moste im-
pudent patrones of the bellye and spi-
tyle lustes, and suche other his moste
fowle reproches, whether they agre
more spirite in hym or vs, next after
GOD let them iudge whiche haue
parrowle sought foorth the open lyfe
of vs bothe. We through Christe his
grace, genc diligēt laboure to reprehēd
these

churche of England.

these workes of the fleshe and darke-
nes, and not to deſende them, and la-
boure diligently to reſtore Chnſte hys
ſpacere religion to her dignitie and ho-
nore whiche the Romaneſ ſo oppre-
brouſly contemeſe and ſet at naught.
And alſo take in hande that we maye
at the leaſt wyſe drawe ſome out of the
depe pit of vngodlynes, wherunto
they haue caſte headlonge ſo manye
milians of men, takynge diſp̄gent heſe
as farre as the Lorde ſhall geue vs
grace, that we neyther make anye of-
fence agaynſte godlynes, ne yet geue
anye occaſion for other to do the ſa-
me.

If Wypncheſter do, and endeuoure Upyn-
hym ſelſe to the ſame, and whether he cheſters
felte the ſauoure ſuete unto hym of repro-
che luke, which he receaued out of the ches hag-
ſeſtlype commune brotherhōſes or in hym
ſtewhouse, and not onely of the abo- ſelſe,
imnable whoredome of hys chaplay-
nes, as certayne Wyſhops of Rome
are wonte. And whether he hym ſelf
of hys owne accord, or the other kyng
commaunded to be a reformation of
thoſe

Wicer to the holy

It shold thos hys houses at London, out of the
haue bē whiche he receaued suche fylthye luan-
ding tre ker, and to be set to hyred of honeste
he wold parsons, and so to dimynsh therby his
haue do abomynable laker, let hym witnesse of
me it hym hymselfe, and suche as haue a farther
selfe,
re how he hath oppressed with such lea-
gerdemynes & iopglynge the trewe
godlynes so manpe peres in consapa-
lynge, prickynge forwarde and com-
pellunge as maner as he colde with
hys pernicious decepcytes, bratwolpu-
ges, flatterpyses, threatenynge, fapo-
re speakynge, bribreres, clokynge, vi-
olence and cruelnes. I am sorpe & ashamed
to recyte these thynges by mouth
yet ought they nat to be ever wrynted
at, that by thys they maye know, whi-
che unfaunedly loue Christe hys king-
dome, that these men are drayuen to op-
pugne halpe matrimonij by no trewe
loue of chastitie, but alonelesse by the
feruent despise to retayne thep2 tyran-
nye, and licentious libertye into al the
fylthyre exesse of lyfe.

But referr yage these thynges to y^r
juste

churche of England.

Firste iudge, let vs go one with the lasste place of oure defense, concernyng the trew interpretation of this place of the A postle. Neuerthelesse he that i. Ep. p. 9 purposeith surely in hys harte, and hathe no vede, but hathe power ouer his owne wyl, and hathe this decreede in hys herte to kepe hys virgyn, dethewell. But before I come to y interpre-tation of thys place, I wyl brefely touche vpon what occasyon we came into disputation therof. Uponcheske recep-teth this truelp of our disputatiō, how he began that, concernung y cōmune principles & wap (whereby every man may be overcome) of y places, which in our religyon are in cōtrouersy. Thys also is no lesse trew, y I judged & cōku-ted it to be not oulē $\omega\alpha\gamma\alpha\Lambda\circ\text{E}\sigma\text{o}\nu$. but in thepr also playne false, for because he denied commo-dy we had any principles y sure reasō at nication hād, whereby we might declare the de- together cress of our religion to be trew, & con-fute the cōtrary. Ifor I had at hand rea-dy, whiche I lapde agaynst him, names-lye that y scripture inspired frō abone, is gnoouge to do bothe; as the holpe ghoosk

What
thynges
were in
cōtrouer
spe betw
wext

Wdpw
cheske

& Wucer

Bucer to the hys

goost him self hath witnessid by Paul,
But when Winchester had brought
for excuse, this which is a comune faine
he in the mouthe of the aduersaries to
the trew doctrine; that euerpe mage-
ueth what sense to the hys scriptures
he lysethe, and that the interpretation
of the olde auuient fathers is no mo-
re sett bpe: I answered agaин that such
as want not the faithe of Christe, and
the zeale to imitate Gods worde, haue
an easelpe demonstration by Goddes
scriptures bothe what they shold fo-
lowe and what eschewe in Christes re-
ligyon: and also that they may obtape
ne without greate papnes the trewe
sense of scripture, as moche as belon-
geth to the necessarie doctrine of our
helthe, whiche after praper make in-
quisition by the trule desprie & studie of
godlynes for the trewe sense and mea-
nunge of the scriptures, and by those
wyses onelpe, wherby in other writ-
inges the opinyon of authours is to
be searched for, when there ryseth any
doubte therof. But he wolde haue the
matter broughte to thys conclusyon,
that

churche of EnglanDES

that whatsoeuer the rulars apointe to hym
concernyng religyon, the same every man cheltes
shoulde followe. And upon thys we horrible
fell in disputation about the power of principle
rulars in such matiers as belongeth to y mans
religion; and therin we spent vnot the lawes.
leaste parte of oure communication, bi are iust
cause Winchester tooke vpon hym to ly pompe
defende, that rulars do wel when they shew
punyshe the transgressyon of the pe with
dwone lawes more sharpe, then the greater
transgressyon of Gods lawe. And punyshe
when they make it an offence worthye mett than
deadly punishment, þf any within Godes,
the lext weake, eat the fleshe of fourre whiche
feted beastes, and kyndes, in lyke maner are trans
uet as the fleshe of kynges: or þf a preest gressed,
or monastical parson marpe a wypfe,
thoughe in the meane season they full
of lecherye and adulterye, and kyllyn
ge them selues, and other with vnnrea
surable dyspernge, count it for a sport
or play.

And upon thys we fel in disputati
on concerning the iniquitie and wic
kednes of that lawe whiche forbiddeth
preestes to marpe, the ryght and powr
of

Bucer to the holp

of y which lawe to reueng & se kept he
wolde ascribe vnto princes vpon this.
Because they haue no kesse right and
power ouer their subiectes, then the

Wyn- father hathe ouer his dowghter. And
cheskers therfor as the father hath that power
argumēt that he may kepe his dowghter vnmar-
The fa- ried yf he wil: Do is it also in the hāde
thermay of princes to make preestes kepe them
kepe his serues chaste, and to se them fulfull the
daugh- same, after they haue ons promisid it.
ter a- There I obiecte d unto hym the con-
gapulste tractiōn of this power, which the holp
her wyl gooste expressid in thes wordes: And
vnamarp hathe no nede, but hathe thep powere
ed: ther over his owne will. ffor seinge no man
for may can haue anie power ouer anie man,
rulars without it be to the edifing of Godli-
lesfullp nes, I saide, that the father hathe no
restraine power geuen him of God to kepe his
preestes dowghter vnmaried: without he per-
to cha- ceau, that it is & shalbe for his dough-
gitie, ters furtherance & vpon that, ordape
somthinge for her wherbpe she mape
serue God more conuenientlpe and
fittlpe: yf not, that the father hathe not
so much power in this behalfe to kepe

his

churche of Englander

þys daughter a virgyn, as he hath ther necessarie to marpe her . There Wþynchester denysed that the father hathe necessarie to marpe þys doughter, of the doughter her selfe, and there he cam in , wiþe þys fayned matter, concerþinge the tenuite and smalle portyon of substance, whiche somþyme constraineth parents to marpe theyr doughters . But I shewe in þys undoubted principle of holpe scripture, that the father can have no power to kepe þys doughter, excepte he perceane it to be for her profit . If he feareth that it wþll chaunce other wþse , that he hathe nede to marpe her, ouer whome he hathe the government in stede of her GOD, that trewe father, as farre as her profitte extendeth.

þys when Wþynchester had belp̄ he waped more eractly with him self, he sent a wrþþinge unto me, wherein he interpreted þys clause, (And haþ he no nede) as before I recypted
þys

Bucer to the holy

hyp wordes of the necessarie to marre
the daughter, whiche ryther riseth of
that, that he can not easely fynde her
a husbande, ryther that is alleaged by
the couenauntes of wedlock. Wherin
before thys he brought also this glase,
that Paul in thys place answereth of
the virgyne nowe betrothed by the fa-
ther, & not cleane fre. Wherof he spa-
ke not a word in our communication
together. Ihe no bo hath fyned it of
hym selfe alone without anpe author.
In thys behalfe Uynchester wryteth
that I answered hym beynge trouled
in mynde with moche stammeringe &
stuttringe, and therfore had great mar-
uell at me. But conjecture you your
selues (most worthy people) what tro-
ble or stammeringe myghte let me in
thys behalfe to answer Uynchester.
ffor what thynges in our communica-
tion camme into hys mynde and mouth,
ye maye easelye conjecture, fur so much
as he clothed them afterwarde with
wrystinges depely purposed for. The
whiche nowe after what sorte they are
and howe groundlye Uynchester
hathe

churche of Englaunde,
hathe proued them, let vs marke this
gentlye.

First he callethe in other teble that
of this oure interpretation, of y necessi-
tie to marye the daughter (whiche the
father is constrained to do, þf he per-
ceave that his daughter is called and
gauen to mariage, and not to chastiteþ
we be the onlie authores, and that it is
oure inuention and fayninge.

Secondarilyl that it is verþ fooleþ,
absurde, and nothinge agreeable with
the Apostles wordes, or entit contrarpe
to them, In fine that it is such
an interpretation whiche þf it take pla-
ce it must nedes be graunted y Pavle
þsed an obscure wrappinge together
of wordes, and vñþpþge perhapþyng
to the matter he wolde entreat of, and
that he caste forþe or babled wordes
in þayne, and without sense.

Thys doth Wþynchester say agaist
oure interpretation in hys frþste im-
printed writþnge against me, The lat-
ter two obiections he goith aboute to
proue, but with what argumentes we
shall se hereafter, If þþste he counteth

Bucer to the holy

it sufficient, that he hathe onelij made
objection agaynst vs, saynge he alle-
aged the gloses of Photius and Deco-
menius whiche haue interpreted thys
clawse (and hathe no nede) otherwysse
ffor all that Photius, as I afore sayd,
alleaged our interpretation, and de-
clareth it to belonge no lesse properlpe
to thys place of Paule, as soone after
we will shewe.

But that the vanitie of Wvpnche-
sters fyrt objection, may more plax-
welpe manifeste it selfe, wherewith he
saythe agaynst vs, that the same in-
terpretation, whiche we alleaged he-
re is oure owne inuention and cap-
upnge, we thyake conuenient to bri-
ng forth the of thys owne interpretation
not the authores (for the verye authore
therof is the holy ghooste, of whose
wordes we gathered it) but the mete &
apte witnessses of the olde auntient au-
tiquitie of the churche, whiche folowyn-
ge the same authore gave the self same
interpretation also vpon Saput Paule
les wordes.

S. Am.
Drose.

Saput Ambrose therfore vpon this
W

churche of Englannde.

If any man thinke it vncomeyce for his virgyn, yf she passe the tyme of ma-
riage, &c.) for so he interpreted this pla-
ce of Paule, after he had spoken diuer-
se thynges before his interpretation,
after other thynges writ thus also. If
therfore anye virgyn be in desperte of
marriage, now ryghte for a man, the A-
postle teacheth here that it is better she
marry openly agaynst both the lawe,
then priuately do it vnywestlye, and
so turne to her shame. And vpon these
the Apostles wordes (venerablesse he
that hathe stedfastly appoynted in his
hatte, and hath no neade &c.) he writ so.
This he sayth, that who so hath a vir-
gyn, whiche hathe no mynde to mary,
shoulde kepe her: and not lay vnto her
the plastrer of matrimouye, whome
he perceaueth hathe no mynde to ma-
rye.

Truely in these expositiōnēs ye se clea-
rely howe S. Ambrose also ment that
the Apostle wolde here teache, that it
is the offyce of a good and G D D-
Ipe father to consider the disposition
and myll of hys daughter: and yf he

Bucer to the holy

perceave her to haue a desire to mary,
to know þ he hath no powr to kepe her
but hathe rather nede to se her mar-
ed and so behouethe it to be done, least
the daughter haue therewþe occasyon
to fall. But þf he se that hys doughter
hath no mynde to marþe, that he
shoule then kepe her, and in no wylle
lape the plaister of mariage vnto her,
but minster all necessarþes accordyn-
gely, wherewþe she may kepe her vir-
ginitie to Christe oure Lorde. And in
thys commentaries which are ascrip-
ted to S. Hierom, we reade, vpon this
(And so ought it to be done) þf it shall
so be reqvysite for the daughters wylle
ffor the parentes ought to kepe her,
vntþ she come to her leful age, and to
instrucie her to the better. But þf she
wyl not, let that be done whiche muste
wednes. And vpon thys (norwithstan-
dþng he that hathe stedfastly apoin-
ted in hys harte &c.) he hath stedfastly
apointed, whose virgines agrement
establisþeth the wyl of the father: and
the necessarie of the daughter compelleth
hym not to do, that she wolde. And
.therfor

churche of Englande.

therfor it is playne, that this same inter-
preter saue the same thynge in the
Apostles wordes that we do. To say,
that the pore to kepe and necessarie to
marpe the virgin consisteth in the con-
dition and will of the virgyn.

The self same thynge upon these
wordes of Paul, and in a maner in the
same wordes dyd Sapute Primaspus S. Pri-
masius.
the Bpshop of Utica and disciple of
Sant Austyne writte. for thys (and
so oughte it to be done) he interpreted
on thys sorte. Hu must it neves be for Necessi-
the necessarie of the damsell. And this. tie for y
(he that hath stedfastly appoynted in wyl of y
hys harte) He hath stedfastly appoynted
mapden-
ted, whose wyll is establisshed by the
wyl and mynde of the daughter. The he bpd-
same also he writteth in thys place. If deth eue
euery man confer this matter wither ry man
hys fleshe, and seeth that he can not to take
kepe hys virginitate, let hym marpe, lest counsail
in plapinge the adulterer he dishonest of hys
hym selfe. fleshe

In lyke maner concerning the dou- what he
ghter, of she wyll, let that be done whi can sus-
he muse nedes. tagne.

Bucer to the holy

The lat. In the same meaneinge dyd Thos
ter inter mas Aquinas, and the ordinarpe glo-
pieters se, and Nptolas Iordanus expound the-
agre al- se the Apestle's wordes: and Erasmus
so. Roterdamus, who in the interpreta-
tion of the same place aded this also,
That mariage is a lefull thyng, ho-
neste, and for some necessarpe.

Nowe let vs marke Photius his o-
ther interpretation vpon thys same
place of Paule, whome Wynchester
hathe brought forthe agaynste me, as a
chiefe witnesse of the olde antiquitie.
He aded thys, after hys fyrste inter-
pretation, concernyng the necessarie
to kepe the virgyn.

Notwithstandyng this sentense
(And hathe no nede) may be otherwys
taken, and no lesse properly, that he
hathe no nede to do the contrarie to
hys doughters wyl. For if he se the
disposition of hys doughter to be so
that he muste nedes geue her to mari-
age, he ought not to kepe her a virgin:
and so compell her to do the contrarie
agaynst her inclination and wyl. For
virgyn

churche of Englannde.

virginitie is a thynge voluntarpe and not unvoluntarp. for if she be kept a virgin agaynst her will, and entyneth to the euill parte, she excuseth her selfe, and laythe the cause of her fall vpon hym that constrained her to kepe her virginitie. This sayth Photius.

Here I beseche you, what one thing of allthose thynges, whiche I haue written aboute thys place, do ye vnt se expressed? Dothe not thys interpreter also evidently witness, that to haue no nede, is as moche, as the father is not constrained by his daughter to mry her? And that the father oughte to make diligent inquisition for those thynges, þ are in hys daughter, ἀμύνονται γυναικί, that is the disposition of her nature and inclination of her mynde: and not agaynst her mynde to kepe her a virgin.

But when Wþynchester foraste with hym selfe at the syste dashe, that I wylde obiecte thys unto hym preventynge my obiection writeth, that he grauntereth howe Photius

þ wþ judges

Bucer to the holy

Judgement is that a man shoulde not kepe his virgin against her will. But by what meanes (saith he)? because she is not called? No, not so. But, bissope, what is this to your purpos? Though for all that, when Photius comman-
dethe to consider suche thinges as per-
taine to the doing ther the disposition
of her nature & inclinatio of her mind,
trulie he willethe to haue a respecte in
the virgin bothe unto her gft, & also
unto her vocation: as it is manifeste.
Inoughe by the forsaininges, & herafter
I will make it more plaine. But that
Wynchester contended in oure comu-
nication, was this: Seinge the father
hathe right by this place of Paul to
kepe his virgin agaynst her will, and
to tangle her in the snare of virginitie
whiche Paul wolde not do (for thes
are his wordes, in his hande writinge
vnto me) It is also in the princes hāde
ter in þ to tangle anie of his subiectes whō he
snare of will, be they never so lothe, in the sua-
re of chastitie. Doth not Photius such
and olde and laudable interpreter of
Paul (in Wynchesters opiniō) plainlie
speake

Wyn-
chester
will haue
that the
father
may tan-
gle his
dough-
ter in þ
virgini-
tie.

church of England.

Speake agayntis this fained glise? ffors
he sheweth verp plainlpe how the Apo-
stle teacheth here that the father ought
not to kepe his doughter a virgin a-
gainst her wpli, nor to constrain her a-
gainst the disposition of her nature &
inclination of her will. And that virgi-
nitie is a thinge voluntarie and not un-
voluntarie. And if anie interprise to ge-
ue his virgin an occation, that she sinow
that shal not be imputed unto her, but
to him whiche hathe by compulsion
constrained her to leade suche a kinde
of lyfe.

It is therfor manifeste that so fare
as the gift and vocation extendeth,
Photius maketh therin, against Win-
chester, with vs, bpcuse he acknow-
ledged that the holp ghost teached here
by his Apostle, how the father ought
not to tangle his dwilhng doughter
in the snare of virginitie, and that
he should measure the steadfastes of
his judgement concerning the keaping
of his doughter, by her cōdition & will,
though she be weake of age and kynde.
And that it can not therfor be conclu-

ded

Bucer to the holy

by this place of Paul, that anie potesta-
te of the worlde hathe anpe ryght to
tangle anie of his subiectes in the su-
ste of chalstie. And fynally that Eli-
chester scorneth no lesse his Photius
and other moste holpe fathers & trewe
interpreters of the Apostle, then vs,
for so moch as he writeth. Speake Bu-
cer whens cometh steadfastnes? sholde
Winc-
chesters
scotin-
ges. he (þow beinge the authoz) take coun-
saile of the mayden whiche is weake
both in kinde & age? And in his hand
writinge vnto me: The father had nedē
to be a cunninge phisitian, and verpe
well practysed that sholde fynde by the
behauionre of his doughters body, ma-
ners, or wordes somthinge, wherby he
may stedfastlye determine and appoint
for his harre about the keapinge of her
Photis a virgin, without all ieopardie of for-
sore ha- vication. But now let vs se whether
ne y gif Photius willeth not, that the Apostle
trs & do- commaunded the father to consyder
catio of Gods gift and vocation in his dough-
God cō ter, for so moch as he graunted, that he
sidered, commaunde the father to beholde and
marke suche thinges as belongeth to his
dough-

church of England.

doughter, & the disposition of her nato-
re and inclination of her minde. Truly
he expounded Paul and was no perilla-
gian as I suppose. And so seinge the
Apostle in this selfe same chapter ma-
keith it the peculier gift of God & cer-
taine vocation to take chaltilie or matri-
monie vpon one godlye, how shold not
Photius also acknowledg that the in-
clination of the doughters nature and
intention of her minde to eyther kinde
of ieuinge, is þ gift of God which he
hath geuen to the daughter for her vo-
cation? For what hast thou (said the
Apostle) which þ hast not receaued?

But what nede so moche a do about
so vngodly and wrangling schoolys
bratwyses? For whether (I besethe
you) shold a godly father consider in
his daughter sooner such thinges as a-
re vitions of her selfe, and pernicio-
nous, layd vnto her by the dpuell, or
such helthsome thynges as are geuen
her of G D, from whom proce-
dethe all good gyft? Sholde the God-
lye father count it temerious desyre or
cupidi-

Bucer to the holy

spirit in his mayden, or rather matri-
ther as Gods wyl calleth her who lea-
deth so his children with his spirite, &
so bringeth to effect in them to wyl
to do that that is good, that euerpe may
may be the more certain of his voca-
tion and others that belong unto him,
þf he searche Godlie for it after prayer
and obserue the tokenes and appointmē-
tes of the same.

And so by this it is manifesse that
the interpretation whiche we alleged
upon this place of Paule (And hath
we neede) is knownen and gauen as the
verpe proper and peculiur interpreta-
tion both by þ Apostles bery words
and also by the trew authour therof, the
holpe gholl, and taken of all that inter-
prete it anpe thinge to the purpose
both holde and newe; Bea and euro of
Photius him selfe whom Winchester
brought against vs with suche a super-
celious and proude priudice, as a wit-
nesse of all the olde antiquitie.

Win-
chellers
mani-
festvani-
tie,

Therfor let Winchester acknow-
lege him selfe herof to be connict not
oulpe of a mooste impudent lyg, seinge
he

churche of Englan^d.

he bare wite, that we are thonke am
thores of this interpretation, and that
it is oure invention and fawinge: but
also to be a detestable babler and railer
against the trewthe, and the reverent
antiquitie of holpe fathers for bpcawse
thos his scoldinges and raplinges (of a
foolyshe interpretation, colde peruerse
not agreeable to the Apostles wordes,
and cleane coni^{a.} pe to them) be longe
no lesse to them then to vs, who gaue
selfe same interpretation vpon this pla
ce, as we do.

Now therfor let vs se with what ar
gument Wbdochester went about to
shew that shes his reproches stiche in
this interpretation, whiche is no more
ours, then his Photius and all holpe
fathers that were y^e beste interpreters
of Paul. Welche he hath sufficiently
declared it to be a colde interpretation
absurde, foolyshe and unworthe for an
Apostle, by thes argumentes.

It appeareth not (saith he) y^e we re
ceave this sense what ambiguitie or
doubt the Apostle made plaine here
with so manie wordes and so weighty
(yfanic

Bucer to the holy

(If anie think that it is uncomelye for
his vrgin &c.) or to what doubt he
answering the Corinthians. Noteth that
there is anie appointed tyme to marpe a
virgin, or that anye man sholde doubt
to kepe his virgin that forfaketh ma-
trymonye. Also (he saith) the Aposle
mpgijt haue spoken that we interpre-
te, pf he had minded to teache it, in
more open and lesse wordes, to lape.
Let the father kepe his virgin, pf she be
disposed to lue in her virginitie: If
not, let hym marpe her, wheras (pf we
will ascribe oure sens to the Apostle)
he sholde seeme to haue vsed an obscu-
re turnblunge together of wordes, and
farr from the purposed matter, and
to speake wordes in vayne and wþh-
out sense. On this fallyon both Win-
chester reason in two of his writinges,
in his hande writinge that he sent me
and in the syxt imprinted.

Now therfor we are put to our shif-
tes to shewe bothe to what doubtfull
matter it is lykelye Paule made an-
swere, and wþth how apt and mete
wordes he dyd the same. Durelye the
holye

churche of EnglanD.

holpe fathers thought this no strange
thinge, nor yet do we at this day thinke
the contrarie, yf they are indued
with the cūmune sense, that at the same
tyme in the churche of Corinthe, when
they sowght for the Apostles mynde
in thys behalfe, there were not a fewe
fathers (of the whiche sorte diuerte are
founde emonge ours) which thought it
an uncomelye thinge for them selues,
and ther daughters, and that they did
not wel therin, if they kept their dough-
ters at home longe after they came
to the age, merte to be maried. For Paul
ie saþth τετρακοντα that is , past
theyr yonge age. For they loued emou-
ge the Heythen, and in a cōtie that was
so geuen to lecherye and excesse in car-
nall pleasures, that therupon came the
prouerbe . It is not for euerie man to
visitie Corinthe. And besydes that, cer-
tain as yet of the Corinthians had in
suche estimation the good wylle, & di-
ctious iudgementes of the citispons, and
their frindes whiche were also of the
Heythen, that they communycated of
ther Idolatrous sacrifices. And as yet
had

Bucer to the holpe

had suche perverse iudgementes con-
cerninge new chalke, that they had
mede of admonissiou[n], how Christian
men, and specially so manie, sholde
fle fornication, and that it did expell
them owt of Gods kingdom. And fur-
thermore who doobteth that there
was at Corinthe emonge the holpeste
men, whiche fearinge the iudgement
of god the y iudmet gos y cōmune peo-
ple, supposed to be vndecent for them &
their doughters to kepe their dough-
ters past y age, when as they be ready
to mariage, other for fear of the vice
whiche might be offerid unto thē, or els
for y shame, wherby their good report
mighthe blemished, and specially in
suche a lycentious citie.

And therfor who leeth not that of
lykelihood ther was verye moche
dowbe and more then behoues, emonge
the Corinthians, about the keaping of
their doughters in their virginitie, af-
ter the tyme of mariage, whiche the A[postle] ought by his doctrine to put out
of dowbe, in the teachinge how they
may kepe their doughters Godly, vir-
gines

Churche of Engelande.

gines, or marie them. Therfor there is
nothinge at all accordinge to our futes
pretation in this the Aposlles answere
whiche maue seeme to be in vaine, and
written for a iuste & necessar p rause.

As moch appearethe therin, that it
shold seeme to be spokē subtylite, ob-
scurely or not aptly and fytly to the
mattering. The Aposle preached to very
manie the holpes and comodities of
chastitie, so that it may seeme therby (as
Ambrose wriit vpon this place) that wed-
locke is unprofitable and nothinge to be
regarded. Lke as therfor he did in his
fyrste answeres written in this chapter,
so wolde he do in this answere also, y
is to sape, to take diligent hede to the
estimation and use of holpe matrimo-
npe, and to teache by whate devotion the
true and exceptable chastitye unto
God sholde be taken and preserued.
ffor he sawe before in scripture y cruell
rungē and destruction of the churche,
which Sathan had brought in to it by
the preposterous and superstitious
prapsyngē of chastitie.

We wriit therfor. Blanck man counte it

Bucer to the holy

little honestie for him selfe & his daughter, other for the foreiudgements of other men, or in his owne judgement, na
melyc bicaus he standeth in fete, that
other vice or reproche will fall vpon his
daughter to kepe his daughter after y
tyme, when as they are counted mere
to be maried and behoueth so to be, let
him do what he lyketh, he spuneth not,
let her be coyled in matrimonie. In
thes wordes when he added. And beho
ueth so to be, did he not evidenslpe te
ache, that the father ought to haue a re
ligious respect of his judgement, and y
Godlpe, and also to ponder circumspect
lpe agreeable to the word of God, what
God hath appointed for his daughter,
But whē he added this also (he sinnerē
not let her be coyled in matrimonie)
therby he confirmed the holie estima
tion and Godly use of mariage, wher
of to be diligently admouished, if they
had no nede to whom he wrate at that
present tyme, yet he saue before that
their posterine sholde have. For he
knewe he had the distribution of Gods
word, and doctrine, wherby the God
lpe

churche of Engelande.

Ipe sholde be instructed and governed
vnto the ende of the worlde. Wherfor
he admonished suche as intended to ke-
pe their daughters virgines, in manpe
wordes, who (so he saith) haþ he surelpe
purposed in his harte, and hath no ne-
de &c. Wherby he taught how de-
voutly the father ought to enquire
whether God hath ordained & indued
his daughter with his gifte to God.
Ipe virginitie, and whether he hath ge-
uen him power to kepe his daughter,
or offeris he him rather necessarie to ma-
rie her, wherupon it behoveth not ra-
shlye and without ame aduiseement of
his owne, or his daughters affection or
perswasyon to decerte, but ought ra-
ther to iudge by Chrystes worde and
spírite in his harte, to say, pouderinge
wyselpe and Godlye all thinges and
cūstances, that he was stonde sure
Ipe in his purpose befor God, his con-
sciens not accusynge him, that he hath
apointed that of his daughter, whiche
by no meanes cōduceth to gods glori &
edifysyng of the churche. Whiles ther-
for we interprete thees the Apoltes

Jij wordes

Bucer to the holy

wordes on this maner, what I beseeche
you, may semme there, specially to god-
lye men not to be written playnlye eup-
hemylpe, to the purpose and Godlye?
But thongh Winchester supposeth
that thes wordes of the Apostle, want
their trewe and right seuse, and semme
foolyshe and vngrete for the purpose,
yet wyl they never iudge it, which are
indued with y spreite of Christe, and a
pure mynde.

He myght haue expreſſid this sente-
ſe (ſaithe Winchester) if he had my-
ded to teache the ſame in fewe wordes,
and mete for the matter he had in ha-
de. Let him therfor ſhew him ſelue what
according to oure interpretation, is ſu-
perfluous in them, or disagreeth to the
matter he intreated vpon. Not onlye
we perceave no ſuch thinge, but also ſo
manye moſte holpe fathers and mete
interpreters of y Apostle ſaw no ſuch
thinge. Herof therfor it may be suffici-
lye knownen with what vngodlye ma-
lepertnes Winchester hath ſpitefullye
reproched, that this noi ſo moch oure
interpretation, as all the holpe fathers,

and

churche of Engelande.

and his photius is, & therfor hit hereto
his own also, is verie foolish, colde, obs-
cure, and which maketh the holpe ghol-
tes wordes to be frustrated, and spoke
in vaine, and without sense.

Now let vs throughlye marke whe-
ther in thes the Apestles wordes, take
after this oure interpretation and the
holpe fathers, there semeth to be anye
 $\alpha\kappa\tau\sigma\alpha\tau\delta\gamma$, or oþer contrarie to it self.

For that will Winchester haue to ap-
peare by thes his two gloses. The one
is that Paul saith: Notwithstandinge if
anie hane purposed surelye in his hart,
but ther can be nothing stedfastlye apo-
ted by the father, concerning his dough-
ter: If he ought to take into his coun-
sayl her waueringe condition and wyl,
and specialllye seinge we saye that no
man at all, can at anie tyme knowe for
a certaintie whether he hym selfe be cal-
led to perpetuall chastitie. The other is
of the father folowe Gods vocation in
his daughter, whether he shold spoint,
to kepe her or to geue her to matrimo-
nys, he shold ruer haue necessitie of his
judgement, & never þ fre power of hym

I iij wyl.

Bucet to the holy

will, so that it sholde never be verisped
of hym . And hath no power , when he
must of necessarie folowe the vocation
of God. Unto the first scholische reason
we answere, that in verie dede no man,
and moche lesse the mayde bringe a vir-
gin, can for a suretie know by hym self,
what God hath apointed of hym , no
not so moch as at the tyme presēt, moch
lesse for the tyme to come or for euer ,
But such as unfainedly pray unto god
that he wolde powchesake to teache thē
to knowe and in all pointes to folowe
his will, and to lead them in his pathes

Godma thos doth not the mooste bountifull fa-
kethstid ther suffer to sycke in anpe doubtfull
faste the deliberations , but openeth unto them
condiciō (as the spalmiste declareth) and teache-
ous of them his wapes and pathes , For the
lorde guideth the gentle in the iudg-
ment , and teacheth the meeke his wa-
pes. **W**ho is he? The mā I sape, that
feareth the lorde, for he wyl teach him
the wape whiche he hath chosen . But
this benefit of God and all other thin-
ges, muste be sowght and prayed for
with Godlic studye and holy priers.

Therfor

churche of Engelande.

Wherfor the Christian father inten-
dinge to prouide for his daughter, whi
che now is not so moche his as Gods,
firſte of all callinge vpon the ſpirite of
Chriffe by him ſelife and his daughter,
withal his houſholde, & with the whole
churche (for ouercept he estableſhe þ
iudgement of the father, what ſo euer
he ordain ſhalbe variable and unſtead-
kaſte) ſhall trie ouer with moſt Godlike
etneſtneſs, what condiſion ſhe is of, and
what is her entēt, and what giſtes ſhe
hath receiuid of God, and what not, ſo
that herupon God him ſelife mape ſhe
we to whether kinde of lyfe he hath caſ-
ted his daughter. And when the father
prayeth, and maketh inquisitiō one this
maner to knowe and to accompliſhe
what fauer God him ſelife will haue
done with her, God oure moſte bonti-
full father will graunt that he ſhall no
determine of his daughter, and apoint
the thinge whiche like as God hath a-
pointed and ordained it before, ſo muſt
it nedes be to the furtherance & honesty
both of the father and of his daughter.
And þ will God hiſelfe make ſo firme

J iij and

Bucer to the holy

and stedfaſte, þy daughter ſhal ſerue
him in the ſtedfaſte sanctitie of her bo-
dye and lowle, albeit ſhe be weake and
of auuncertain purpose of her ſelfe.

psal.39. For þy lordes counſaile endureth for e-
uer, & rtabliſſeth the worke him ſelfe,
what ſo euer he worketh in hiſ, that it
mape continue for their furtherans to
the verie ende. And ſo God will make
ſprae and ſtedfaſte holpe chalſite alſo,
in all them whom he hath called ther-
unto, ſo long as it ſhalbe to their furte-
rance. When it beginneth to be to þy cō-
trarie, it is their dntie to follow God þy
callēth hem, and at hiſ cōmaundement
to make a permutatiō of the unmaried
ſtate with holpe matrimonpe, and he
wyl not any mā of unſtedfaſtes or any
other vice, especially emonge the chil-
dren of God. For they whom God iuſ-
tiſieth and gloriſpeth are wonke to be
condemned, and to be mocking ſtockes
to the men of thiſ worlde.

Thes thinges map Uyncheſters
holynes and ſtedfaſtneſſ now moche to
ſcorne at hiſ pleasure, yet do ſuch as in
þy t̄ewm obediēce of god, ſtudie for t̄ewm
holines.

churche of England.

holynes and stedfastnes, place all their
tymes, and momentes of lyfe in the psalm.
haunde of the Lord, unto hym thei street. xxi.
the fori h thep^r ryght hand, and permit psalm xxiij.
themselues to the vtermoste to be go- psalm xviij.
uered in all thynges by hys counsap-
te, and at all tyme, and the constancie &
stedfastnes of al theyp^r counsaples and
bedes theyp^r demande of hym, whose
commaundementes are al stedfaste, &
sure foreuer more.

Thes thynges therfor who so god-
ly ponder, shall knowe sufficiently, þ
there is nothynge in oure interpreta-
tion upon thys place of Paul, whiche
dothe not manifestlye condescend and
agre with those the Apostles wordes,
wherewith he reuypreth, that the fa-
ther shoulde apponnte and iudge sted-
fastlye in his harte about the keapping
of hys daughter.

But for so muche as Wþyuchester
now agayne playeth the blude sophi-
ster about the necessitie of the fathers
decree, becausse the father, after oure
interpretation, whiche reuypreth that
he folowe the vocation of the Lord,
shoulde

Bucer to the holy

Should evermore haue the necessarie of
dypnge, and never the power ouer his
swore wil, because the holp fathet must
nede folowe Gods vocation in hys
doughter, these thynges pe se pour sel-
ues howe unworþy they are, that we
shoulde speake moche of them. For yf
the father perceauē that his doughter
is called to chasitie, hathe he then any
necessarie to marpe her? But fre power
he hath to hepe her a virgin. On the
contrary parte, If he know, she is cal-
led to holp wedlock hath he any nede to
hepe her a virgin? But he hath fre po-
wer to marpe her althoughe in vtrepe
dede it behoueth, and is necessarie so to
be seynge it so pleaseþ God. Bynche
her euer stucketh in that errore, as
thoughe all necessarie shold fight with
fre wyl because þ necessarie is agaist
the lyberetþ of the wyl, which hath in it
any compulsion or force; but no such
necessarie can happen to them, that in
trewe saythe folowe Gods wordr.
For spke as in God and in the blessed
with hym upon this, there is great ne-
cessarie

churchs of England.

cessitie of ryghte wpl and ipse, because
it is moste fre vnto them, and all wpl
of good and ryghte is moste pleasant so
in the faythe of Christ, and in the de-
des of faythe, wherby we haue here a
lytle taste to lyue a heauenly and holyn-
ipse, there is so moche the more fre and
glad wil, as the necessarie of trueth and
goodnes is more abundaunt in them,
that is to saye, a more pure and per-
fect action of God. It is a requisite
thyng vnto helthe to loue God: and
who so knoweth hym perfectlē of ne-
cessitie also louereth God. But vpon
that who maye saye, that they that be-
lieve in God, loue God agaynst theyz
wpl, and haue not, as a fre wil so also
fre power to loue God: We that is bor-
ne of God, can not synne, both he ther-
for abstayne from synne beinge contrai-
ned, or hathe he not fre power to do
well? But here of we entende to spea-
ke more in oure iuste defense agapulc
Uppichesters quarellpugres.

Notwithstandyng those thynges
we haue nowe spoken are sufficient
to thentent, thys maye be seene, that it
commeth

Alueces
sarie is
not a-
gapulc
tre wpl
but that
necessi-
tate only
whichis
of com-
punction,

Bucer to the holy

commeth not to passe by thys Wbyn-
chesters faynþuge the proprieite and
difference emonge them selues of these
bþoces, and matters of power and ne-
cessitie, that avpe thynge is contayned
in oare interpretation, whiche in al poi-
tes is not agreeable and consentient to
the Apostles wordes and meaþyng.
And so it is manifest that those Wbi-
chesters rþaplinges, of a colde interpre-
tation, folyshe, peruerse, and not agre-
yng, but fyghtyng with the Apost-
les wordes, be all founde in hys owne
gloses: and that not one of them mape
cleare or sticke in the enarratyon of
thys place, whereof we entreat, whiche
we haue alleaged after so manye holþ
fathers and approued interpreters of
the Apostle. And that Wbichester
hym selfe, and not we is conuict of an
vngodly malepertnes against the wor-
des of the Apostle: and agaynste the
auenient antiquitie of the churche, not
onelpe of a proude desperte and con-
tempte, but also of a wicked detractiþ,
and p̄ll reporte.

The cō- Thus muche I thought besle to an-
cuspou. swere

churche of Englander

were somewhat at large conceraynge
the interpretation of this place (þt any
þynke it uncomelye for hys virgyn
et.) agaynst Wþpuchesters quarelin-
ges and sophisicall determinacions;
because the trewe and naturall under-
standyng of thys place maketh well
to oure instituted defense of Christian
libertye, whiche euer extendeth to holyc
matrimouye, as well as to holyc chaltil-
tie: And also, because Wþpuchester in
thys place braggeth to importunatlye
agaynst vs. The matter it selfe con-
strayneth me to serue for oure iust de-
fense agaynst hys cheches and sophy-
stre, those þynges wherin he hathe
played the sophyster agaynst the spue
prepositions of Paul, which I noted
in my answere unto Latomus he made
in the commendation of chaltilie, so
the our present answere hath stretchid
so farre.

Notwithstanding I þynke it neces-
sary to admonyshe the reader of two
places, because that by the proper un-
derstandyng of them, it is very manis-
feste, how the holpe goode wolde con-
spyme

Bucer to the hol

firme unto his the libertie of matrimo-
ny, by suche thynges as in the fyre
Epistle to the Corinthians, the. viij.
Chapter, he disputed conceruyng the
marped and unmarped state. And also
about the handelynge of these places,
Winchester maketh great triumphes
ouer vs, not yet vanquished. The one
of those places is, the agremente and
exposition of these sentenses. It is not
good for a man to be alone, And it is
good for a man not to touche a woman
The other place is the interpretation
of thys saying: But for to auopde for-
nitacion let euery man have hys wiffe.
Ec.

It is not Concernyng therfore the first place,
goodfor Winchester blameth vs, because we
are mā to affirme, that the saying of the Lord,
be alone whiche he spake of Adam as the parent
of mankynde, and spake it not of euery
man, per̄aps to al men, whiche are
apte for matrimony; and not called to
chastitie. But what man not cleane ig-
norāt of Christ hys doctrine knoweth
not that they whiche are nother unapt
to matrimony; nor deſtyned nor cal-
led

churche of Englander

Ieb in mynde nor badye to ihe solitary
lyfe for the kyngdome of heauens sa-
ke, That is to sape, whiche are compre-
hended in no kynd of those men, whoa-
me the Lord hath except from the voca-
tion of holpe matrimonij (Math. xii.)
are (forsooth as perisporib to holpe
matrimonij) in thysame condicoun, that
Adam was fyre made in, so that it is
not good for the to passe hys lyfe with-
out wques. For because the bountifull
God hath called the to matrimonij, &
will eth them to serue hym in thys vo-
cation, and not in the unmaried lyfe.
And so it is good for these, boþ to tou-
che a woman, þf they haue any (as Whi-
cheler graunteth) and also to take one,
þf they be without, whiche in lyfe ma-
uer he must nedes grāc without he wil
speake agaynst the holy ghost in these.
þf they can not refrayne, let them be
coupled in matrimonij. It is better to
marye them to burne. I wyl the pou-
ger woman to marye. Albeit the mar-
ter be so about þ called unto matrimo-
nij, þt because we shal at some tyme
be

Bucer to the holy

It is be lyfe vnto the Angels of God, clea-
god for ne without matrimonye, and the holpe
a maner ghoost pronounced the so mochthe mos-
te touch re blessed, which by the holpe chastite
a woman drake never vnto thys felicitie. Whyn
shoulde we not as wel say, that it is a
good thyng by it selfe for every man,
not to touche a woman for the kyng-
dome of heauens sake. If we make y
vniversall condition, and not the voca-
tion in thys lyfe, if it be to matrimo-
nye.

Lyfe as Paule sayde it was moche
better for hym to be howsed, and so to
be with Christe, To sape, whan he sa-
we throughly hys vniversall vocati-
on, and the lyfe euerlastyng recouered
by Christ, and yet incontinently after
he added to thys hys sayng. But to
abide in the fleshe, is more nedful for
you, and therfor hiterto also better, na-
mely for hys vocation, and the worke
of the helthe of man, whiche the Lord
intended to do by thys his Apostle.
And so that whiche the Apostle thou-
ght to be of it selfe better and more to
be despred, he acknowleded was not

phil.

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churche of Englande.

So good, because of the tyme, & commandement
of God, as the contrarie, ambi-
t in so vopnge he requyreteth it the more,
but yet for hys owne tyme vyspe, by
so muche as he knewe it to be more ne-
cessary, to lase more acceptable to god
and greater furtheraunce unto men.
So dothe necessarie and fre will agree
together, as I foresaid, in matters of
lasse.

These thynges I despise the (moste
Christian reader) to loke vpon more
narrowly, and then judge thy selfe pf
altogether after the same maner the
unmarped ipse. Yet in no wisse þ for
the, whiche Wþmchelster fghteth so
frounely, but the Godlye and angelis-
call to lase, whiche al together serueneth
with great diligence to promote & ad-
uance Chaste hys brygdomme by the
pure holynes of the body and spirite
þe not of it selfe more to be despised
for of all GODS electe, and ther-
for better, then the marped ipse, because
it contyneth a more full meditation
and taste of the heauenly ipse, then do-
þe the other. Notwithstanding, sepa-
re God wþl dasyl prolonge gþrege

25. v. 1. 25. v. 1.

þynges
is more
accus-

sarp, þu
is it to
þ godly
more bu-
luntary

Bucer to the holp

þp men, euen unto the verp ende of this
worlde, and that þp the ministerpe of
þps saputes, whiche may here also call
þpon, and glorifpe hym, euerp one
of þps saputes, whome God hath cal-
led to the marped ipfe, mape well sape
with the Apostle. I wold wþshe trulþ
þepnge delþuered of the bonde of ma-
trimoupe, to stycce without separation
vnto my God, and to aduaunce and for-
þþshe þps kyngdome, to serue hym so
muche the more diligently and holisþe,
and thys shoulde be moche better: but
þþthe I se the other to be more necessa-
ry, because it is my Goddes pleasure
(þpon whome alone dependeth to be
good and profitabile, whatsoever is ip-
þþhe therevuto) that I shoulde serue my
God vnder the pike of martrimonpe,
þps wþl be done, and let hym graunt,
that in thys condityon of ipfe, whiche
is harder & fuller of calamitie, I mape
performe my ministerpe acceptable
vnto hym, and helthsome to þps chur-
che.

Wþhat I beseche pou, of those thyas-
ges which be lõg to traunple & papnes
do we herin confounde or meddle to-
gether

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gether with suche thynges as belongeth to
ende & reward. Wherof Wbynche-
ster accuseth me, what new thyng do
we bring, or what unconuenient? what
finally which agreeth with no place of
scripture, or disagreeth in one iote with
the doctrine of holpe fathers? But how
arrogant & bitterly doth this Bpshop
here delude and forue me for this in-
terpretation and agrement of thes reci-
ted places. He dyd the same, & trustyng Let eu-
to as dayn lyes in this, becasne I inter-
preted this: But to auopde fornication haue
Let every man haue his wife: let every his
man take a wif, as the precept of ha- wif.
upnge is as moch in thes the Lordes
sapnges. Haue confydens. Se that ye Marc. i
have salt in your selues. for Wbynche and ix.
ster wyl hane thys word(hanc) to ha-
ue as moche strengthe as, Let hym
hepe her, and vse her whiche he hathe
nowe alreadp. Iu dede there wante
not here to Wbynchester authores
of thys hys interpretation of the ho-
lpe fathers: as of hys conjecture also,
whiche he followeth, about the questi-
on of the Corinthias, wherunto Paul
in this place maketh answere. But

Sij. Wbyn-

Bucer to the holy

chester knoweth also thys, that by the
authoritie of the holpe fathers there can
no rule of faythe be authorysed or ap-
pointed: nor yet any interpretation of
scripture, whiche all men ought of ne-
cessarie to receaue. He knoweth also, by
the demonstracion of oure opinyon con-
cernyng chastitie consisteth not vpon
the interpretation of this worde (haue)
nor yet vpon the conjecture of the que-
stion of the Corinthianus. The princi-
ples wherevpon it consisteth I haue
here to fore recited: they remayne unto
us vnlifted at, whatsoeuer he hath con-
cernyng the question of the Corinthianus,
or the proper sense of this precept.
For to auoide fornication, let euer ye
man haue hys wiffe. The true and na-
turall interpretation of the whiche I
haue graunted to hange vpon the que-
stion of the Corinthianus, whereunto
the Apostle in thys place purposed to
make answere: but what thys questiō
shoule be, it must be conjectured by
the Apostles answeres: for a certayne
tie it can not be knowen. But vpon
chester declareth openly as it were for
a suretye, that the Corinthianus were

churche of Englande.

In a doubt, whether it were leful for a Christian to cleave stpl unto hys wfe which he maried before his Christianite, and that they required of the Apostle to be instructed therof: and hath no other reason of thys hys conjecture, but that the Lorde sayd. Who so forsaith no thei patentes, wfe, and chil-
dren, can not be hys discyples, and such the iphe thpuges conceruyng the con-
tempte of the world and this present
ipfe: and that through these the Lordes
saynges the Corinthianians conceaued
suche a feruent burnyng to the un-
maried ipfe, that they were in doubte
of matrimony, whether it myghte be
kepte in Christianite: here haue pe the
reason and cause of Wbpchesters co-
njecture. But conser pe thys with those
the Apostles reprehentions and admo-
nitions, wherby he noted the Corinthianians
of verp great negligence in hear-
ppage the trewe chastitie of the ipfe, &
in drpupnge awape, and repelling fro
them manifeste uncleannes, fornicatio,
and adulterie. These reprehentions &
admonicpons I say, whiche we read in
the first Epistle to the Corinth. the. v.

Bucer to the holy

vi. and. viij. chapt. And in the laste the
xij. chapt. pouder ye godly and then di-
scerne, what Iphelphode Wypnchester
and his conjecture and the cause of his
conjecture haue, and iudge howe it a-
greeth with suche great despere of cha-
stite as Wypnchester attributeth unto
them. If oþ pþ the Corinthiæ upon tho-
se the Lordes saynges, wherin he requi-
zeth the forsakynge of wþues, childre,
the whole worlde, and of a mans own
ipfe, began to be so feruent in the desp-
re of the chaste and heauenly life (whi-
che glōse Wypnchester bryngeth in) þ
they shoulde stande in doubt, whether
it were leſful for a Christian to reserve
his ipfe now marþd: how colde they
come into so moch lightnes and astoni-
þng in christes discipline, þ they had ne-
de to be quickened of the Apostle with
such a ſharþ taunt, & reprehētiō, þ they
thold not ſuppoſe ſuſhe fornication in
the þrþ churches to be winked at, or diſſe-
bled. As was not hard of emōg the gē-
tiles, þ any ſhould haue his ſtepper mo-
ther to ipfe? & had nede to be taught &
admoniþhed with ſo many and ſo ſore
argumentes, þ fornication is to be fled
of

L. Coz. v

churche of Englande.

of Chistians, & that it separateth the
from Christe, and excludeth them forth
of hys kyng dome. Now, after these so
sore and gryphe reprehentions & admo-^{i. Co. xv}
nitions, the Apostle wrate unto them,
that he feared hym, lest when he retur-
meth to them agayn, God shold hum-
ble hym, so that he shoulde be dyned
to take vpon hym the sorowe of repen-
taunce for them, which dyd no repen-
taunce for the p² uncleantes, fornicati-
on and wantounesse, which they comit-
ted. Is it therfor an thynge likely that
they were so by yonde al reason feruēt
in the studie of chastite, that the Apo-
stle (as Wymp歇ster writeth) shoulde
bestowe great labour to moderate the
in y feruētnes. May it not moch more
probable, that firste there were a fewe
in the churche of Corinthe, whiche un-
derstode the makynge chaste for the kyng-
dome of heauens sake, and indeede to-
ke in hande to receave it, and were to
the p²s the authores that they shoulde
take it vpon the. Then that other as
well they whiche were so hardely kept
in coupled chastite, as verp manyp also
whiche by y misorderlyg of thes feared y

Bucer to the holy

chastitie of others, which began to profess chaste, were cleane against this new stude of chastitie emouge them, and perceaued thys kynde of synginge to be other litle worthy, or not very expedient for Christians. Iake as not o- nly helpe the wise men of the world, who me certayne of the Corinthians as per pouylnges in Christ, & casuall, made more of, then it behoueth, but also the Hebrews whiche professed the doctrine of God, rebuked chastitie, and praysed matrimony. For the moste auncient e- mong the Hebrews declared them ope- ly, which remayned unmaried after theyr leful age to mary, pf it were not for the cause to learne Gods lawe, to be gilty of the cryme of bloud, sheddin ge, and of the dimisshyng of the glo- rye and honour of God among the pe- ople of Israel, and therfor unworthy to be suffered emong Gods people. They made so moche of the offyce of beget- tinge children emouge the people of Israel. The wise men among the Gre- cians agryng with thes, were in o- pityon, that they which were unmar- ied unto syue and thynghe yeres, shold not

church of England.

not only be punisched by the purse, but
also put to shame, & that expessidly, to
thentent no man shold do them y honou-
re, which is accustomid to be done of y
yonger unto the elders. By thes cau-
ses therfor it is verye lyke, that there
arose contentions emonge the Corin-
thians about this matter, as they were
besydes full of contention. And for that
causse the wholl churche though mete
to demaunde by epistle of the Apostle
whether chastitie, & what chastitie shold
be comelpe for Christian religyon? Ju-
dide the Apostle in this place makeith
farr greater a do and tarieth lengter in
praying chastitie then matrimony, for
what shold y prayse therof nedē emōge
them, whiche were now so seruent in y
studie of chastitie. But for somoch as y
Apostle in thes his answeres passed
not matrimouye without commendation,
it semeth he did it rather for this
causse, leasste the commendation of chas-
titie (which yet came to passe) sholde be
taken in a backwarde sense of their
posturitie, then y the Corinthians had
nedē at that tyme to be taught, y matti-
monie is lefull and holpe, whiche were
so hard-

Buccer to the holly

so hardlpe persuaded that fornication
is vnielfull, and against the holynes &
profession of Chrilitians.

Make now iudgement both of the
coniecture & also of the reasons of þe con-
iectures of them both: þet (for all pe see
how moche oure coniectures are more
probable, then Winchesters) we sticke
not unto them in this cause, but unto
thos clere, and manifestlpe pronounced
oracles of God, which I haue here to so-
re recited, and wherupon I haue con-
cluded oure demonstracions: Thos þe
Winchester can, let him disconfecte, &
bring forth the perfect foundations of
his opinion, not such not trifling sophis-
trie, and quereling scholische reasons.
But he in both his epistles against me
braggethe hi self molte in thos places,
wherin cōsisteth not the state of the sta-
te of the controuersies betwext vs let-
tinge slippe like a valiaunt mā thos ar-
gumentes wherupō oure doctrine spe-
ciallpe consitteth, and the contrarie
therof, cleave ouerthrown.

Now he hath also done in the inter-
pretation of that place, in the first epist
le to þe Corinthiās the xiiij. chap. which
we

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we obiecteſt against Latomus, & other
oure aduersaries which go about to ad-
dict the faithe of Gods people to the
Pope of Rome, and his obnoxious cou-
ſailes, let other gene judgement, for bi-
cause this ſaing of the Apostle may be
underſtande by other prophetes only
though it be no neceſſite, & oure inter-
pretation agre moch more both to Paw-
les wordes, & to the ſentēce alſo, which
S. Ambroſe in lyke maner taught, that
by this place it is graunted to all in þ
churche to examine ſuche thinges as
were harde of the prophetes, & to rea-
ſon therin, as S. Ambroſe turned this
wordē Λιαξγινέτοσαν. Yet doth Wl-
cheter ſo ſcolde and raile againſt vs
because we are wont to underſtande þ
of all that here iu þ churche, as though
he had founde, þ we wold ouerthrowe
ſome principalle article of oure faithe.
In þ meane ſeason he makeſt not word
of the ſtate iuſe of oure controuerſy.
And though we graunt the authouritþ
of this place to oure aduersaries, yet
with how maþe evident and vndoub-
ted testimonies of ſcripture have
we ſhewed that whiche we contens
betogther in thiſ controuerſy, toſay

Bitter to the holy

that it behoueth euerie Christian man to
knowe & to iudg him self by spirite of
God, what so euer be offerid him in y
steade of Gods worde or precept, of
whom so euer it be offerid, so that eue-
rype man shold be truelpe instructed of
God, & vnfainidly beleue not man, but
God, and recken it cursed if an Angell
come from heauē and teache y contrarie.

And in euerie point after the same
fassion he iuaded vs also about the sa-
crament of thankes geuing & the wor-
shippinge of the same. But of thes and
other quarellinges of this man I shall
in mete place communie at the full, and
will shewe what open iniurie he doth
me in casting in my teethe bothe y strife
he had with such as are of oure opinion
about this matter, & also the recantation
and retractation of the doctrine they at
the fyre defended. Though I haue de-
clared unto the godlie, the wholle drift
as it is all to gether concerning thes ma-
ters, in my euarrations & retractatiōn
upon the Euangelytes.

Now sithe I haue gone somthinge far-
ther then the maner of a preface requi-
reth, I will ende to confute this mans
quarell.

churche of Englan~~d~~.

quarellinges and sophistries, & will ed-
mit and leane all thes thinges to poure
and all godlye mens iudgements. And
I desprie God & the father of oure lord
Jesus Christe, that he wil bowchsafe
to iudice with his spirite, and to illumine
me with the lyght of his gospele this
mans and all other mens mindes whiche
are not so moch aduersaries to vs,
as to the kingdom of his son, that they
maye in tyme turninge from the hope
they put in the selues, imbrace his son,
before his anger waxinge hott against
them, they perish vwt of the wape.

The same sauiour & oure good shep-
herde, kepe and preserue & cumulate
with all his heauenly benediction your
most redoubted & famous kinge both
in godlynes and mightie prowes. The
most noble & victorius Protector of
all his realmes. The most godlye and
prudet Archebishop of Canterburye
primate of the churches of Engeland,
And all the kinges moste honourable
counsaill. And the ministers of both y^e
administrations Ecclesiastical and po-
liticall, with all the people of Christe,
wherbye whē poure churches are oure
cleane

Bucer to the holy

cleane reedified, ther may afterwarde
some of them be sent to repaire þ chur-
ches in manie other natiōs, as in times
past, when in manie places of fraunce
and Germanie Christes religion stode
well moste in decape, with þ knowledge
of holie scripture & of good artes, your
churches gave the right reverende fa-
ther Veda, Alcuinus, Claudio Johān
Scotus mē of notable religiō & doctrin
and besor their tyme Bonifacius, & ma-
nie other verie studious (as thos times
by the secrete dispensation of God per-
mitted) reparitors of christes churches.
That this moste large benefit of God,
shall through pow passe through manie
regions of Europa, þ fervent love and
unfeaseable studie of youre Ep̄age in
this age, & puissance of royaltie which
he beareth toward Christes pure re-
ligion & good letters, bringeth unto vs
no smale hoope, then that singular and
durabile benevolence of God towardes
your realme, wherby he hath bow-
ched safe to gene pow est lones kinges
which were cheſe fauores and nowris-
hers of good letters and artes nowe
euē ſins þ moſte prudēt king Sigibert
tus

churche of Englanđ.

bus, whiche abouyt y pere of oure lord
D. L. xxx. syste of al founded & adou-
ted not onyl y uniuersitie of Lambrię,
but also manie other schooles throughe
his realme. By y whiche gift of God
the moſte paudent & victorius kynge
Henry the viij. so exceded that at this
daye there is not one realme y hath mo-
re well learned & godly men in autho-
ritie, nor none wherin Bishops excell
in so moche doctrine and putitie of life
who so emer my Bwinche ster hath not
yet made ſubiect to the crosse of Christ
his erudition whiche he hath verie lar-
gely receaved of God.

It is therfor our parte, & all othera
that beare fervent loue to Christes
kingdom continuallye to prape oure fa-
ther moſt fervently throughe his ſonni
oure lord Jeſus Christe, that it wolde
be his pleasure to contine we, & to bring
to pasſe with lyke proſperitie this his
worke, begone emonge pou so luckilys
the worke of healthe, and not of
pouys onylpe, but of manye of Gods
Chyldren throuwge pow the reſpu-
tacutyon I meane, of hys kyng-

Dome

Bucer to the hol

home. And to shewent this worke man
with more power increase, þ he wolde
mercifullpe preserue, and of his infinit
te bountie increase with his giftes both
youre noble king, and also al his most
faithfull counseler, and ministres in
the cyrkle and ecclesiasticall administra
tion. The lord therfor sterte vpe and
corroborate with his spicite to prape þ
same both poin, vs and all his, & of his
mete mercie howchelake to geue eare
vnto our e prayers, So be it.

We shall also desprie God and oure
father through his sonne oure Lorde
Iesus chylde with fervent despries, for
vs Germaines, that seing he hath mad
vs in this tyme the fyft to spreade a
brode and to resore his kyngdom he
will not permist vs thogh he oure in
gratitude to be the laste in the fruition
of the same ben. fytt.

The Grace of God be with you all.

Amen. Finis.

Powre humblit and daylie oratour in
the Lorde. Martine Bucer.

Imprinted ad London by me Richard
Inge dwytling at the nouely booke
of Poules.

Cum Privilgio, ad imprimendum solam.





and the horse and with his
army went along, and when
he came to Capernaum, who
had gathered a great multitude
about him, the leader therefore said that
he would not go with his friends to play
at sacrifice to the Devil, he and all his, so
there were no reluctance to give up
such a dire impetuosity in it.

25. Then also deciper God and others
farther. 26. And the sonne aunc Jesus
was clothed with garment before him
on other maner great being he looked
soe in this maner the spirit to speak
unto him to shew his kingdome
that not present his thongles on the
stanchions at the laste in the fructum
of the same he is lett.

The Star of God by **John** **Wyclif**

27. men. 28. men.
29. more humilitate, and exhortation
the 30. year. 26. men.

30. exhortated ab London to the
27. more stanching on the morrow
of 31. men.

32. men. 33. men.
John **Wyclif** **the** **Priest** **of** **God**

